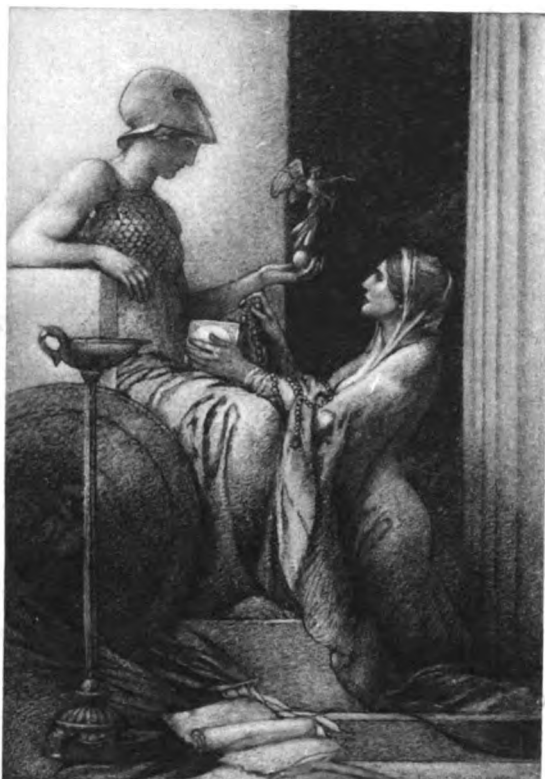


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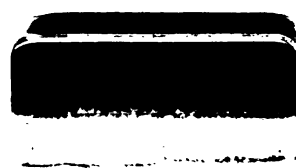


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EDITED BY
FREDERIC G. KENYON, M.A., D.LITT.
ASSISTANT KEEPER OF MANUSCRIPTS

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УДАЛЕНА ОРГАНИЗАЦИЯ

PREFACE

THE purpose of the present volume of facsimiles is to illustrate the history of the transmission of the Biblical text before the invention of printing. The facsimiles are taken from MSS. in the possession of the Department of Manuscripts, and therefore include no representatives of the Oriental languages, which come within the province of another Department. The original Hebrew of the Old Testament, and the Syriac, Coptic, and other Oriental versions of the Bible consequently fall outside our limits; but the Septuagint version of the Old Testament, the original Greek of the New, and the Vulgate version of both Testaments are all represented, together with the various English translations, from the earliest Anglo-Saxon glosses down to the period of the invention of printing. Various features of the textual history of the Bible are brought out in the different plates. Thus the MS. reproduced in plate I, in addition to being the oldest Biblical MS. at present in the possession of the Museum, also represents the period in which books were normally written on rolls of papyrus, and so approaches nearer than any of its companions to the appearance of the original autographs of the New Testament Scriptures. From the period when papyrus was being superseded by vellum, and when, the Church being now recognized and protected by the State, large and sumptuous copies of the Scriptures could safely be produced, we have the celebrated Codex Alexandrinus (plate II), closely followed by the Codex Nitriensis (plate III) and the Codex Purpureus (plate IV), of which the former represents the class of MSS. known as palimpsests, while the latter is a portion of one of those *éditions de luxe* of the Gospels, written in gold or silver letters upon purple vellum, in which the sixth century seems to have taken special delight. Plates V–VIII illustrate the minuscule period of Greek writing, which superseded the handsome but cumbrous uncial style in the course of the ninth and tenth centuries, and continued in use, with progressive modifications in detail, until manuscripts were superseded by printed books. Opportunity is also taken to illustrate various points in the textual history of the Septuagint and of the New Testament. Plates IX–XIX deal with the history of the Vulgate Latin version (no copy of the pre-Hieronymian version being available in the Museum). They include volumes of great value for

the text of the Vulgate, such as the Lindisfarne and the Harley Gospels; ancient relics of the English Church, such as the (so-called) Psalter of Augustine and the Lindisfarne Gospels, which contain, in addition to their Latin texts, the earliest translations of these into English now extant; representatives of the revival of Biblical study in France under Charlemagne, in the Golden Gospels and the revised Vulgates of Alcuin and Theodulf; a beautiful specimen of English illumination in the Winchester Gospels of the time of Cnut; and an example of the standard text of the Latin Bible which emanated from the University of Paris in the thirteenth century. From the Bible of Western Christendom in general, we turn to the Bible of the English Church in particular, which was derived from it; showing in succession the versions of the Gospels and of the Pentateuch which were produced about the year 1000 in southern England, the translations of the Psalter which are the first signs of the revival of the vernacular Bible after the Norman Conquest, and finally the two versions of the entire Bible produced by Wycliffe and his followers, which for the first time placed the Scriptures in the hands of the common people.

At this point our series closes. With the printed Bible of Tyndale and his successors a new chapter opens, which is beyond the scope of the present publication.

F. G. K.

October 18, 1900.

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- III. CODEX NITRIENSIS, sixth century (Add. MS. 17211).
- IV. CODEX PURPUREUS, sixth century (Cott. MS. Titus C. XV).
- V. MINUSCULE SEPTUAGINT, tenth century (Add. MS. 20002).
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- XXIV. FIRST WYCLIFFITE BIBLE, fourteenth century (Egerton MSS. 617, 618).
- XXV. SECOND WYCLIFFITE BIBLE, fifteenth century (Egerton MS. 1171).



I. PAPYRUS CCXXX.

FRAGMENT of a Psalter, in Greek, written on papyrus in Egypt, about the end of the third century. Purchased by the British Museum in 1893, with a number of other papyri from the district of the Fayûm. The oldest Biblical MS. in any language in the British Museum, and one of the oldest in existence anywhere.

Papyrus was the material in general use for literary purposes in the Greek-speaking world from at least the fifth century B.C. until its gradual supersession by vellum in the third and following centuries after Christ. Hence there can be little doubt that the earliest copies of the Greek Bible (both of the Septuagint version of the Old Testament and of the several books of the New Testament in their original tongue) were written upon this material. The earliest vellum MSS. of the Greek Bible now extant were written in the fourth century; for anything of more ancient date we must look to papyri, and these, owing largely to the brittleness of the material, which survives only in the dry soil and climate of Egypt, are mere fragments. Several fragments attributable to the third century (including portions of the Psalms, Isaiah, Ezekiel, Matthew, and John) have already come to light; but as yet nothing has been discovered of earlier date. Many MSS. of profane authors of the first and second centuries have, however, recently been discovered, and from these it is possible to form a good idea of the appearance of the original autographs of the New Testament.

Papyrus; two columns, mutilated, from a roll, the usual form of book in ancient times. The earliest examples of the modern book-form, in leaves, belong to the second century, and it did not become the predominant form for literary purposes until the fourth century. The text is written stichometrically, i.e. in short clauses, corresponding to the verse-divisions of the original. A second hand has marked off the syllables by dots (except in Ps. xiv), probably for reading or singing in school. It will be noticed that, as often in MSS. of this period, *ε* is repeatedly written for *ι*, and *ε* for *αι*. An apostrophe is used to separate two similar adjoining letters, whether in the middle of a word or between the end of one word and the beginning of the next. The most noteworthy variants from the text contained in other MSS. will be found in Ps. xii. 3, 4, and xiii. 5.

The fragment contains Ps. xii. (xi. in the Greek numbering) 7-xv. (xiv.) 4.

- XI. 7. τα] λογια κ(υριο)ν λόγεια αγνα
αργυριον π]επύρωμένον δόκιμον τῇ γῇ
κε]κάθαρισμενον ἐπτάπλάσιδν
8. σ]ὺ κ(υρι)ε φυλάξις ἡμας
και διατηρη]σις ἡμας ἀπὸ τῆς γένεας ταύτης
εις] τὸν αἰῶνα
9. κυκλω οι] ἀσεβίς περίπατοῦσιν
κατα τ]ο υ]ψ]ός' σου [επ]όλυ[ω]ρήσας τοὺς
υ]ιοὺς των ανθ[ρω]πων

XII. ις τ]ο τέλος ψαλμοῦ τω
δαυειτ

2. [I B] εως] ποτε κ(υρι)ε ἐπιλήσιν μοῦ εἰς τέλ[ος]
εως ποτε] ἀποστρέψις τὸ προσώπ[ου]
σου α]π ἐμοῦ
3. εω]ς τινὸς θησόμε τας βούλ[ας] ἐν ψυ[χη] μοῦ
επιβλεψ]ον ισάκουσόν μοῦ κ(υρι)ε ὁ [θεος μου]
οδυνας] ἐν καρδεῖα μοῦ ἡμέρε[.]
εως] πότε ὑψώθησέτε ὁ ἐχθρ[ος] μου επ ἐμ]έ
4. φωτισο]ν τοὺς ἀδελφους μου μ[η] ποτε]
υ]πν[ω]σωσιν εἰς θάνα[τον]
5. μη ποτε ει]π[η] ο ἐχ]θρος [μο]ν ἴσχυσα
.
6. ε[γω] δὲ ἐπὶ τω ελαιει σ[ου] ηλπισ[α]
αγαλλιασετε [η] καρδεῖα μοῦ ἐπὶ τω [σωτηριω σου]
ἀ[σ]ώ τω κ(υρι)ω τῷ ευεργέτησαντί μέ
και ψ[αλ]ω τω οη[ο]ματι κ[υ] τοῦ [υψ]ισ[του]

XIII. ις το τέλος τω δαυειδ
ψαλμος

1. [I Γ] ειπεν ἀφρων ἐν καρδεῖα' αὐτοῦ ουκ] ἐστιν θε[ος]
δι]έφθαρῃσαν καὶ ἐβδελύσθησαν ἐν ἐπιτηδεύμασιν
ουκ ἐστιν ποίων χρηστότητα οὐκ ἐστιν ἑως ἑνος
2. κ(υριο)ς] ἐκ τῶν οὐρανῶν διέκνυσεν ἐπὶ τοὺς
υἱοὺς των ἀνθρώπων
τ]οῦ ἰδὺν εἰ ἐστιν συνέειων ἐκ[ζητων τ]οῦ ~~ἀνθρώπου~~ θε[ου]
3. πα]ντες ἐξέκλιναν ἀμὰ ηχρ[εωθησαν]
ουκ ἐστιν ὁ ποίων χρηστότητα ουκ ἐστιν] ~~ων~~ ἑως ἑνος

τάφος ανεώγμενος ο λαρυξ α[υτων]
τες γλωσσες αὐτῶν ἐδόλιουσ[αν]
εἰς ἀσπίδων ὑπὸ τὰ χιλή α[υτων]
ὦν τὸ στόμα' ἀρας καὶ πικρέια[s γεμει]
ὄξιν οἱ πόδες αὐτῶν ἐχ'χ[εαι αιμα]
σύντριμ'μὰ καὶ τάλεπώρε[ια ἐν τες]
ὁδοῖς αὐτων
καὶ ὁδὸν εἰρήνης οὐκ ἐγνω[σαν]
οὐκ ἐστιν φόβος θεοῦ απενα[ντι]
τῶν οφθαλμων αυτ[ων]

4. οὐχί γνώσουντέ πάντες οἱ ἐργ[αζομε]
νοὶ τὴν ἀνόμειαν
οἱ κατέσθοντες τὸν λαὸν μοῦ [βρωσει]
αρτου

τοῦ κ(υριο)ν οὐκ ἐπέκαλεσαν[το]

5. ἐκεῖ ἐδείλιάσαν φοβῶ [δικαζί ἐν γένεα δικ[αιων]

6. βούλην πτώχου ἀτήσ[χ]υνατε]
ὅτι κ(υριο)ς ἐλπις αὐτοῦ ἐστιν

7. [τις δω]σι ἐκ σι[ων] τὸ σῶτήρ
ιον [ισρα]ηλ

ἐ[ν τω] ἐπ[ι]στρέψέ κ(υριο)ν τη[ν]
[αιχμαλωσιαν του λαου αυτου]
ἀγαλ'λίαςθῶ ἱακωβ και ευ[φραν]
θήτω ἱσραῆλ

XIV. ψαλμος τω δαυειδ

1. [I Δ] κ(υρι)ε τις παροικησι ἐν τω σκη[νωματι σου]
και τις κατασκηνωσι ἐν ὀρι αγιω [σου]

2. πορευομενος αμωμος και εργα[ζομενος]
δικεοσ[υνη]ν

λαλων αληθε[ια]ν ἐν καρδει[α αυτου]

3. ος ουκ ἐδολωσεν ἐν γλωσ[ση αυτου]
ουδε' ἐποίησεν τω πλησιον [αυτου κακον]
και ονιδισμ[ον ου]κ ἐλαβεν ἐπ[ι τους]
ἐνγιστα' αυτου

4. ἐξου[δ]ενητε [ἐ]νωπ[ιον αυτου] πονηρευομενος]
του[ς δε] φοβ[ουμενους κ(υριο)ν] δοξα[ζει]



II. ROYAL MSS. 1 D. V-VIII.

THE Bible, in Greek, commonly known as the CODEX ALEXANDRINUS. The Old Testament portion includes (in addition to the usual books) 3 and 4 Maccabees, the Epistle of Athanasius to Marcellinus on the Psalms, Eusebius' table of contents to the Psalms, and (after the Psalter) fourteen Canticles; while at the end of the New Testament are appended the two Epistles of Clement. According to the table of contents, the Psalms of Solomon were originally included at the end of the MS.; but they are now lost, together with the end of 2 Clement. The beginning of the New Testament (Mt. i. 1-xxv. 6) is also lost, and a considerable part of the Psalter (Ps. xlix [1]. 20-lxxix. 11 [lxxx. 10]); and there are a few smaller mutilations. Written probably early in the fifth century; according to a tradition recorded in the Arabic and Latin notes on the fly-leaves, by a noble lady of Alexandria, named Thecla. The authority for this tradition is unknown; but the MS. was very probably written at Alexandria, and was certainly there in the Middle Ages, as the property of the Patriarchs. It was apparently taken from Alexandria to Constantinople by Cyril Lucar (Patriarch of Alexandria 1602-1621, and of Constantinople 1621-1638), and by him was presented in 1627 to Charles I. Thus it entered the Royal Library, which was presented to the nation by George II in 1757, shortly after the foundation of the British Museum.

The Codex Alexandrinus is probably the third in age among the great vellum MSS. of the Greek Bible, being surpassed only by the Vaticanus and Sinaiticus. Both in the Old Testament and in the New its text belongs to a family different from that of its two rivals, the difference being most marked in the book of Judges and in the Gospels. In the latter it stands at the head of the great mass of MSS. containing the type of text which, having been generally adopted in the Church from the fourth century onwards, formed the basis of our own Authorised Version; but modern scholars for the most part prefer the type represented by the Codex Vaticanus and its allies, and their evidence has had predominant weight in the preparation of our Revised Version. The Codex Alexandrinus was the first of the greater MSS. to be made accessible to scholars. In the Royal Library and in the British Museum it has always been open for examination and collation, and its contents have been fully published. The Clementine Epistles (then not known to exist in any other MS.) were first published by Patrick Young in 1633, the Old Testament by J. E. Grabe in 1707-1720, and the New Testament by C. G. Woide in 1786. The Old Testament was also published in quasi-facsimile type by H. H. Baber in 1816-1821, and a photographic facsimile of the whole MS. was published by the Trustees of the Museum, under the editorship of Sir E. Maunde Thompson, in 1879-1883. For full descriptions of the MS. see Thompson's introduction to Vol. I of the facsimile, and Thompson and Warner's *Ancient Manuscripts in the British Museum*, Part I (Greek), pp. 17-20 (1881).

Vellum; four vols., ff. 279, 238, 118, 144. 12 $\frac{3}{4}$ in. x 10 in. Double columns, generally of 50 or 51 lines; written in a large, square, uncial hand, with some variations in different parts of the MS. The first letter of each paragraph, or, if the paragraph begins in the middle of a line, the first letter of the first complete line in it (e.g. col. 1, ll. 33, 45), is enlarged and stands in the margin. There are no accents or breathings, except a few added by a later hand; but the punctuation is by the first hand. The Eusebian canons and sections are indicated in the margins of the Gospels. The MS. has been corrected by various hands, but only one is of much importance. An example of a correction by this hand, which is probably coeval with the MS. itself, occurs in col. 2, l. 30 of the page reproduced. The original reading was simply δ πατήρ τοῦ παιδίου ἔλεγεν (as in \aleph B C L and a few other authorities), but the corrector has inserted $\mu\epsilon\tau\acute{\alpha}$ δακρύων (as in D N and the majority of later authorities) by writing $\mu\epsilon\tau\alpha$ παιδίου in the margin, and erasing $\mu\epsilon\tau\alpha$ and substituting $\mu\epsilon\tau\alpha$ in the next line.

The page reproduced (Vol. IV, f. 36) contains Mark ix. 2-29.

και ἰωαννην· και αναφερει αυ
τους εις ορος ὑψηλον κατ' ἴδια(ν)
μονους και μετεμορφωθη
εμπροσθεν αυτων· και τα ἱμα
5 τια αυτου εγενοντο στιλβον
τα λευκα λιαν ως χειων οια γνα
φευς επι της γης ου δυναται λευ
καναι· και ωφθη αυτοις ηλιας
συν μωσει· και ησαν συλλαλου(ν)
10 τες τω ἰησοῦ· και αποκριθεις ο πε
τρος λεγει τω ἰησοῦ· ραββει· καλον
εστιν ημας ωδε ειναι· και ποι
ησωμεν σκηνας τρεις· σοι μια(ν)
και μωσει μιαν· και ηλια μιαν·
15 ου γαρ ηδει τι λαλησει ησαν γαρ
εκφοβοι· και εγενετο νεφε
λη επισκιαζουσα αυτοις. και ηλ
θεν φωνη εκ της νεφελης λε
γουσα ουτος εστιν ο υἱος μου ο' α
20 γαπητος αυτου ακουετε· και εξα
πινα περιβλεψαμενοι ουκετι
ουδενα ειδον· αλλα τον ἰησοῦν μο
νον μεθ εαυτων
Καταβαινοντων δε αυτων απο
25 του ορους· διεστείλατο αυτοις
ἵνα μηδενι διηγησωνται α ει
δον ει μη οταν ο υἱος του αν(θρωπ)ου
εκ νεκρων αναστη
π^η και τον λογον κρατησαν προς
30 εαυτους συνζητουντες τι
εστιν το εκ νεκρων αναστη
ναι· και επηρωτησαν αυ
π^θ τον λεγοντες· οτι λεγουσιν
5 οι γραμματεεις οτι ηλιαν δει
35 ελθειν πρωτον· ο δε αποκρι
θεις ειπεν αυτοις· ηλειας με(ν)
ελθων πρωτον αποκαθιστα
νει παντα· καθως γεγραπται
επι τον υἱον του αν(θρωπ)ου ἵνα πολλα
40 παθη· και εξουδενωθη αλλα
λεγω ὑμιν οτι και ηλειας ελη
λυθεν· και εποιησαν αυτω οσα
ηθελησαν· καθως γεγραπται
επ αυτον· και ελθων προς
9 45 Τους μαθητας ειδεν οχλον πο
λυν περι αυτους· και γραμμα
τεις συνζητουντας αυτοις·
και ευθεως πας ο οχλος ἰδω(ν)
αυτον εξεθαμβηθη· και προ
50 τρεχοντες ησπαζοντο αυτο(ν)

Και επηρωτησεν τους γραμμα
τεις τι συνζητεите προς εαυτους
9^a και αποκριθεις εις εκ του οχλου
β ειπεν διδασκαλε· ηνεγκα τον υἱον
μου προς σε εχοντα πνευμα αλα
λον· και οπου εαν αυτον καταλα
βη ρησσει αυτον· και αφριζει· και
τριζει τους οδοντας αυτου· και ξη
ρενεται· και ειπον τοις μαθη
ταις σου ἵνα αυτο εκβαλωσιν και
ουκ' ισχυσαν· ο δε αποκριθεις
αυτοις λεγει· ω γενα απιστος
εως ποτε προς ὑμας εσομαι
εως ποτε ανεξομαι ὑμων φε
ρετε αυτον προς με· και ηνεγκα(ν)
αυτον προς αυτον· και ἰδων αυ
τον ευθεως το πνευμα εσπα
ραξεν αυτον· και πεσων επι της
γης εκυλιετο αφριζων
Και επηρωτησεν τον π(ατε)ρα αυτου
ποσος χρονος εστιν ως τουτο
γεγονεν αυτω· ο δε ειπεν παι
διοθεν· και πολλακεις αυτον
και εις το πυρ· εβαλεν· και εις
ὑδατα ἵνα απολεση αυτον· αλλ' ετι
δυνασαι βοηθησον ημιν σπλα
γχνισθεις εφ ημας· ο δε ἰησοῦς ειπε(ν)
αυτω το ει δυνασαι πιστευσαι
παντα δυνατα τω πιστευοντι
και ευθεως κραξας ο π(ατ)ηρ του παιδιου μετα
δακρυων ελεγεν· πιστευω βο
ηθει μου τη απιστεια·
Ιδων δε ο ἰησοῦς οτι επισυντρεχει
ο οχλος επετειμησηεν τω πνευ
ματι τω ακαθαρτω λεγων αυτω·
το πνευμα το αλαλον· και κωφο(ν)
εγω σοι επιτασσω εξελθε εξ αυ
του· και μηκετι εισελθης εις
αυτον· και κραξαν και πολλα σπα
ραξαν αυτον εξηλθεν· και εγε
νετο ωσει νεκρος ωστε τους
πολλους λεγειν οτι απεθανεν·
Ο δε ἰησοῦς κρατησας αυτον της χειρος
ηγειρεν αυτον· και ανεστη·
9^b και εισελθοντα αυτον εις τον
οικον οι μαθηται αυτου επηρω
των αυτον· κατ' ἴδιαν· δια τι
ημεις ουκ' ηδυνηθημεν εκ'
βαλειν αυτο· και ειπεν αυτοις
τουτο το γενος εν ουδενι δυναται



III. ADDITIONAL MS. 17211.

THE Gospel according to St. Luke, in Greek, written on vellum, probably in the sixth century; imperfect. The MS. is *palimpsest*, the text of St. Luke having been partially washed out in order to receive a portion of the treatise of Severus of Antioch against Joannes Grammaticus of Caesarea, in Syriac. The Syriac work was written by Simeon, a monk in the convent of Mar Simeon at Kartamin (near Mardin, in Mesopotamia), for Daniel, *περιοδευτής* or Visitor of the Province of Āmid, afterwards Bishop of Edessa, at the beginning of the ninth century. Bishop Daniel bequeathed the MS. at his death to the monastery of Mar Silas, at Sarug (or Batnae) in Mesopotamia, and it is supposed to have been one of the 250 MSS. brought by Moses of Nisibis in 931-2 from Mesopotamia and Syria to the monastery of St. Mary Deipara (also known as the monastery of the Syrians) in the Nitrian Desert in Egypt, of which he was abbot. Hence it was procured in 1847 by M. Auguste Pacho, and was purchased for the British Museum in the same year.

The practice of using vellum a second time (palimpsest = *παλίμψηστος*, literally 'scraped again') was not uncommon when fresh vellum was difficult or expensive to procure, and many MSS. have come down to us in which the original writing is covered by texts transcribed in the seventh and subsequent centuries. In these MSS. the original text is in no case complete, and it is natural to suppose that imperfect volumes were the first to be treated in such a way. In the present instance the transcriber of the treatise of Severus used portions of no less than three earlier volumes, viz. this of St. Luke, a MS. of Homer's *Iliad*, also of the sixth century, and a MS. of Euclid, of the seventh or eighth century. The large leaves of these MSS. were folded across the middle, so as to make two leaves of smaller size, and the Syriac writing runs at right angles to the Greek. Another celebrated palimpsest MS. of the Greek Bible is the Codex Ephraemi at Paris, known as C, and written probably in the fifth century.

The present MS. is known as R, or Codex Nitriensis. The portions of the Gospel text contained in it are Luke i. 1-13, i. 69-ii. 4, ii. 16-27, iv. 38-v. 5, v. 25-vi. 8, vi. 18-40, vi. 49-vii. 22, vii. 44-47, viii. 5-15, viii. 25-ix. 1, ix. 12-43, x. 3-16, xi. 4-27, xii. 4-15, 40-52, xiii. 26-xiv. 1, xiv. 12-xv. 1, xv. 13-xvi. 16, xvii. 21-xviii. 10, xviii. 22-xx. 20, xx. 33-47, xxi. 12-xxii. 15, xxii. 42-56, xxii. 71-xxiii. 11, xxiii. 38-51; in all 516 verses out of 1151, with a portion of the table of chapters which preceded the Gospel text. The text is of good quality, containing many readings classified by Westcott and Hort as 'pre-Syrian.'

Vellum; ff. 48. 12 in. x 9½ in. Double columns of 25 lines each. Written in a very large uncial hand, upon ruled lines. The initial letters of paragraphs are enlarged, and project into the margin. The Eusebian sections (but not the canons) are indicated in the margins. The writing has faded very much in places, especially on the flesh-side of the vellum, which is much whiter than the hair-side.

The text was published in full (with the exception of three fragments discovered subsequently) by C. Tischendorf in his *Monumenta Sacra Inedita, nova collectio*, Vol. II (1857); full collations were made by Tregelles and Tischendorf, the results of which were embodied in their respective editions of the Greek New Testament.

The page reproduced (f. 5) contains chap. i. 69-77.

κερας σωτηρι	ημων του
ας ημιν εν τω	δουναι ημιν
οικω δα(υει)δ του	αφοβος εκ χει
παιδος αυτου	ρος των εκ
5 καθως ελαλη	χθρων ημων
σεν δια στο	ρυσθεντας
ματος των	λατρευειν
αγιων των	αυτω εν οσι
απ αιωνος	στητι και δι
10 προφητων	καιουσνη
αυτου σωτη	ενοπιον αυ
ριαν εξ εχθρων	του πασας τας
ημων και εκ	ημερας ημων
χειρος παντων	Και συ δε παιδ[ιον]
15 των μισουν	προφητης
των ημας	υψιστου κλη
ποιησαι ελεος	θηση προπο
μετα των πα	ρευση γαρ προ
τερων ημων	προσωπου
20 και μνησθη	κυριου ετοιμασαι
ναι διαθηκης	οδους αυτου
αγιας αυτου	του δουναι
ορκον ον ω	γνωσιν σω
μοσεν προς	τηριας τω λαω
25 αβρααμ τον π(ατε)ρα	αυτου εν αφεσι



[illegible]

IV. COTTON MS. TITUS C. XV.

THE Gospels, in Greek, written in gold and silver letters on purple vellum, probably in the sixth century. Imperfect. Until quite recently only forty-five leaves of this MS. were known to be in existence, and these were parted among four different libraries: thirty-three at Patmos, six in the Vatican Library, four in the British Museum, and two in the Imperial Library at Vienna. In 1896, however, 182 more leaves were acquired by the Russian Imperial Library from Sarumsahly in Cappadocia, so that altogether 227 leaves out of an original total of 466 are now extant. The disruption of the MS. is shown, by the numbering of the leaves, to have taken place at least as early as the twelfth century. The four leaves now in the British Museum formed part of the library of Sir Robert Cotton, who died in 1631; and the Vatican and Vienna leaves are known to have been in their present homes by 1600 and 1670 respectively.

Four purple MSS. of the Greek Gospels are now known, namely, this (denoted by the letter N in the lists of Biblical MSS.), the Codex Rossanensis (Σ), the Codex Bezae Cantabrigiae (Φ), and a fragment of St. Matthew recently acquired by the Bibliothèque Nationale at Paris, to which no letter has yet been assigned. All of these probably belong to the sixth century, and the text of Σ is so closely akin to that of N that both must have been copied from the same original. The Paris fragment also has a text almost identical with that of N. The use of purple-stained vellum is, however, of much earlier origin; the taste for such luxurious manuscripts is censured by both Chrysostom and Jerome, as implying greater care for external show than for the contents of the Holy Scriptures (Chrys., *Hom. in Ioh.* 32 ἡ πᾶσα αὐτοῖς σπουδὴ περὶ τὴν τῶν ὑμένων λεπτότητα καὶ τὸ τῶν γραμμάτων κάλλος, οὐ περὶ τὴν ἀνάγνωσιν . . . οὐδενὸς γὰρ ἀκούω φιλοτιμουμένου ὅτι οἶδε τὰ ἐγκείμενα, ἀλλ' ὅτι χρυσοῖς ἔχει γράμμασιν ἐγγεγραμμένον. Jerome, *Praef. in librum Iob*, 'Habeant qui volunt veteres libros, vel in membranis purpureis auro argentoque descriptos, vel uncialibus, ut vulgo aiunt, litteris, onera magis exarata quam codices, dummodo mihi meisque permittant pauperes habere schedulas, et non tam pulcros codices quam emendatos'). The four extant purple MSS. are the earliest thorough-going representatives of the type of text which is found in the great majority of later MSS., and is familiar to us in our Textus Receptus and Authorised Version. The Codex Alexandrinus, which is described above as belonging to this family in the Gospels, does so less uniformly, and shows more traces of affinity to the earlier types.

Vellum; ff. 5 (f. 1 is a fragment of papyrus bearing Latin writing, which has nothing to do with the rest of the MS.). 12½ in. × 10½ in. Double columns, of sixteen lines each. Written on thin vellum in a very large uncial hand, in silver letters between ruled lines, with gold for the sacred names, which are abbreviated, *θς, ις, υς, χς, κς, πηρ, πνα*. In the page here shown, *κς* (col. 1, l. 2), *πρς* (col. 1, l. 7), and *πρα* (col. 2, l. 4) are written in gold. Initial letters of paragraphs are enlarged, and project into the margin. Punctuation is employed, usually in the form of a single point on a level with the top, middle, or bottom of the writing. Breathings are indicated by a stroke or dot above the letter (e.g. col. 1, line 5; col. 2, ll. 5, 8, 10, 16), but the rough breathing is not always distinguishable from the smooth. Two dots are placed over initial *ι*, and one over initial *υ*. The dot over the *η* of *δωη* in col. 2, l. 6, may either be intended to cancel the letter (*δω* being the commoner reading here), or is merely placed there by mistake, instead of over the *υ* which follows. *αι* is habitually written for *ε* in verbal terminations (col. 1, l. 10, *εξελεξασθαι*; l. 14, *υπαγεται*; l. 16, *φερηται*; col. 2, l. 3, *αιτησηται*; l. 12, *γινωσκεται*; but col. 2, l. 8, *αγαπατε*; l. 16, *ητε*). The Eusebian sections and canons are indicated in the margins.

The London, Rome, and Vienna leaves were edited by Tischendorf, *Monumenta Sacra Inedita*, 1846, and the Patmos leaves by Duchesne, *Archives des Missions scientifiques et littéraires*, sér. iii, vol. iii, 1876. Since the discovery of the St. Petersburg leaves the whole has been edited by the Rev. H. S. Cronin (*Texts and Studies*, vol. iv, Cambridge, 1899), with a full description of the MS. and its ascertainable history.

The page reproduced (f. 5) contains John xv. 15–19. The MS. stands alone in reading *μισεῖ ὑμᾶς* (for *ὑμᾶς μισεῖ*) and *ἐμίσησεν* (for *μεμίσηκεν*) in v. 18, and is the principal authority for *ὁ κύριος αὐτοῦ* (for *αὐτοῦ ὁ κύριος*) in v. 15, and *μένει* (for *μένῃ*) in v. 16.

λος οὐκ οἶδε(ν)		καὶ ὁ καρπὸς
τί ποιεῖ ὁ κυριος		ὑμῶν μένει·
αὐτοῦ. ὑμᾶς δὲ		ἵνα ὁ τί ἀν αἰτη
εἰρηκα φίλους		^{ρλζ} _ὁ σῆται τὸν π(ατε)ρα
ὅτι πάντα ἅ ἡ	5	ἐν τῷ ὀνόμα
κουσα παρὰ τοῦ		τί μου δοῇ ὑμῖ(ν)
π(ατ)ρ(ο)ς μου ἐγνώ		^{ρλη} _α Ταῦτα ἐντελλο
ρισα ὑμῖν·		μαὶ ὑμῖν ἵνα ἅ
Οὐχ ὑμεῖς με		γαπατε ἀλλῃ
ἐξελεξασθαι	10	λους· εἰ ὁ κοσ
ἀλλ ἐγὼ ἐξελε		μος μισεῖ ὑμᾶς
ξαμην ὑμᾶς		γινώσκεται
καὶ ἐθήκα ὑμᾶς		ὅτι ἐμε πρωτ(ο)ν
ἵνα ὑμῖς ὑπα		ὑμῶν ἐμίσση
γῆται καὶ καρ	15	σεν· εἰ ἐκ τοῦ
πὸν φερεται		κοσμοῦ ἦτε



ρέδουλεμ αὐτὸν σὺ ῥ' ὀχῆρας αἰγλαομ πο
 υασί, ῥ' μοσ αἰ· καὶ κατ' ἑωρίθισεν
 αὐτὸς ἔτη δέκα οὐτω :: ☩ ☩ ☩

ΚΡΙΤΗΙ

[illegible]

V. ADDITIONAL MS. 20002.

THE Old Testament, in Greek, of the Septuagint version, written in the tenth century; imperfect. The MS. has been broken up into several portions, which are now widely scattered. The first portion of it, containing the greater part of Genesis (Gen. i. 1-xiv. 6, xviii. 24-xx. 14, xxiv. 54-xlii. 18) is in the Bodleian Library at Oxford; it is written in rough Slavonic uncials. A single leaf, containing Gen. xlii. 19-xliii. 13, is in the Cambridge University Library; of this, one side is in uncials and the other in the same minuscule hand as the leaf represented here. The rest of the Pentateuch and the greater part of Joshua, written partly in the same minuscule hand and partly in a second, are at St. Petersburg. The end of Joshua (from xxiv. 27), with the whole of Judges and Ruth, is in the present portion, in the British Museum, written entirely in the first minuscule hand; while the books of Samuel and the greater part of 1 (3) Kings (to xvi. 28) are at St. Petersburg, written partly in the first minuscule hand and partly in a third. All these portions were brought from the East (the exact locality is unknown) by Tischendorf in 1853 and 1859; but no one except himself (since he retained the connecting leaf between the uncial and minuscule hands in his own possession) knew that they belonged to one and the same MS. In 1876 the connecting leaf was acquired by the Cambridge University Library, but was not identified until 1891, when Dr. Swete recognized its connexion with the Bodleian Genesis (*Academy*, June 6, 1891); while it was only in 1898 that the reconstitution of the MS. was completed by Dr. Rahlfs's identification of the minuscule hands (*Göttingische Gelehrte Anzeigen*, 1898, p. 98). The uncial portion is designated in recent lists of Septuagint MSS. by the letter E. In spite of its relatively late date, the text of this MS. is of good character; it is especially valuable for the book of Genesis, for which early authorities are scarce. In the smaller details of text it generally agrees rather with the Codex Alexandrinus than with the Vaticanus; but in the book of Judges, where the two main authorities differ very widely, it exhibits an intermixture of the two recensions, that of the Vaticanus predominating.

Vellum; ff. 16. $13\frac{1}{8}$ in. \times $10\frac{1}{2}$ in. Double columns of forty-two lines each. Written in a very neat and good minuscule hand, on ruled lines. The adoption of minuscule in place of uncial as the ordinary book-hand took place during the ninth and tenth centuries, and this MS., begun in uncials and continued in minuscules, belongs precisely to this period of transition. A few words (*θεός, κύριος, Ἰσραήλ, κ. τ. λ.*) are habitually abbreviated, and *καί* is usually represented by a symbol. Accents are regularly employed, with some mistakes; in the case of diphthongs the accent is often on the first letter. Punctuation is effected by dots on a level with the top or bottom of the line, the latter representing a comma, not a full stop.

The page reproduced (f. 1) contains Joshua xxiv. 27—Judges i. 8. It will be observed that the Septuagint differs from the Hebrew in the concluding verses of Joshua, placing v. 31 between vv. 28 and 29, and adding vv. 30^a (col. 1, ll. 18-24), 33^a, 34^a (col. 1, l. 33—col. 2, l. 3).

κυρίου πρὸς τὸν λαὸν· ἰδοὺ ὁ λίθος οὗτος ἔσται
 ὑμῖν εἰς μαρτύριον. ὅτι οὗτος ἀκήκοεν πάν
 τα τὰ λεχθέντα παρὰ κυρίου, ὅσα ἐλάλησεν
 πρὸς ὑμᾶς σήμερον· (καὶ) οὗτος ἔσται ὑμῖν
 5 εἰς μαρτύριον ἐπ' ἐσχάτων τῶν ἡμερῶν
 ἡνίκα ἂν ψεύσησθε κυρίῳ τῷ θεῷ ὑμῶν· (καὶ) ἐ
 ξαπέστειλεν ἰησοῦς πάντα τὸν λαὸν (καὶ) ἐ
 πορεύθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ·
 καὶ ἐλάτρευσεν ὁ λαὸς τῷ κυρίῳ πάσας τὰς
 10 ἡμέρας ἰησοῦ· (καὶ) πᾶσας τὰς ἡμέρας τῶν
 πρεσβυτέρων ὅσοι ἐφείλκυσαν τὸν χρό
 νον μετὰ ἰησοῦ· (καὶ) ὅσοι ἴδωσαν πάντα
 τὰ ἔργα κυρίου ὅσα ἐπίειπεν τῷ Ἰσραὴλ· (καὶ) ἐγέ
 νετο μετ' ἐκείνα, (καὶ) ἀπέθανεν ἰησοῦς υἱὸς
 15 ναυῆ δούλος κυρίου ἑκατὸν καὶ δέκα ἐτῶν· (καὶ)
 ἔθαψαν αὐτὸν πρὸς τοῖς ὁρίοις τοῦ κλή
 ρου αὐτοῦ ἐν θαμνασαχάρ· ἐν τῷ ὄρει ἐφραΐμ·
 ἀπὸ βορρᾶν τοῦ ὄρους γαλαάδ· (καὶ) ἐκεῖ ἔ
 θηκαν μετ' αὐτοῦ εἰς τὸ μνημεῖον ἐν ᾧ ἔθαψαν
 20 ἐκεῖ τὰ ὀρία μαχαίρας, τὰς πετρίνας ἐν αἷς
 περιέτεμεν τοὺς υἱοὺς Ἰσραὴλ ἐν γαλαγαλοῖς
 ὅτε ἐξήγαγεν αὐτοὺς ἐξ αἰγύπτου καθὰ συ
 νέταξεν κύριος· (καὶ) ἐκεῖ εἰσὶν ἕως τῆς σήμερον
 ἡμέρας· (καὶ) τὰ ὅσα ἰωσήφ ἀνήγαγον οἱ
 25 υἱοὶ Ἰσραὴλ ἐξ αἰγύπτου (καὶ) κατῴρυξαν αὐτοὺς
 ἐν σικλίμοις· ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ, ἐκτῇ
 σατο ἰακώβ παρὰ τῶν ἀμορραίων τῶν
 κατοικούντων ἐν σικλίμοις· ἀμνάιδον ἕκα
 τὸν (καὶ) ἔδωκεν αὐτὴν ἰωσήφ ἐν μερίδι· (καὶ) ἐ
 30 γένετο μετὰ ταῦτα, (καὶ) ἐλεάζαρ υἱὸς ἀαρὼν
 τοῦ ἱερέως ἐτελεύτησεν (καὶ) ἐτάφη ἐν γαβα
 ᾶθ, φινεές τοῦ αὐτοῦ ἦν ἔδωκεν αὐτῷ ἐν
 τῷ ὄρει τῷ ἐφραΐμ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔ
 λαβον οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τῆς διαθή
 35 κης τοῦ θεοῦ περιέφερον ἐν αὐτοῖς· (καὶ) φινεές
 ἱεράτευσεν ἀντὶ ἐλεάζαρ τοῦ πατρὸς αὐτοῦ,
 ἕως ἀπέθανεν· (καὶ) κατωρύγη ἐν γαβαὰ
 τῇ αὐτοῦ· οἱ δὲ οἱ υἱοὶ Ἰσραὴλ ἀπῆλθον ἔ
 καστος εἰς τὸν τόπον ἑαυτῶν, (καὶ) εἰς τὴν ἐ
 40 αὐτοῦ πόλιν· (καὶ) ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν
 ἀστάρτην (καὶ) τὴν ἀσταρώθ (καὶ) τοὺς θεοὺς
 τῶν ἐθνῶν τῶν κύκλῳ αὐτῶν· καὶ πα

ρέδωκεν αὐτοὺς κύριος εἰς χεῖρας αἰγλῶν τῷ
 βασιλεῖ μωάβ· καὶ κατεκυρίευσεν
 αὐτῶν ἕτη δεκαοκτὼ··

ΤΕΛΟΣ ἔΛΑΒΕΝ Ὁ ἸΗΣΟΥΣ

5

ΚΡΙΤΑΙ

Καὶ ἐγένετο μετὰ τὴν τελευταίαν ἰησοῦ.
 (καὶ) ἐπηρώτων οἱ υἱοὶ Ἰσραὴλ ἐν τῷ κῶ λέγον
 τες· τίς ἀναβήσεται ἡμῖν ἀφηγῆναι
 μενος τοῦ πολεμῆσαι ἐν αὐτῷ πρὸς
 10 τὸν χανανᾶιον· (καὶ) εἶπεν κύριος· ἰοῦδας
 ἀναβήσεται· ἰδοὺ δέδωκα τὴν γῆν
 ἐν χειρὶ αὐτοῦ· (καὶ) εἶπεν ἰοῦδας πρὸς συ
 μεῶν τὸν ἀδελφὸν αὐτοῦ· ἀνάβηθι
 μετ' ἐμοῦ ἐν τῷ κλήρῳ μου· (καὶ) παρατα
 15 ξώμεθα πρὸς τοὺς χαναναίους· (καὶ) πο
 ρεύσομαι καί γε ἐγὼ μετὰ σοῦ ἐν τῷ
 κλήρῳ σου· (καὶ) ἐπορεύθη μετ' αὐτοῦ συμε
 ών· (καὶ) ἀνέβη ἰοῦδας· (καὶ) παρέδωκεν
 κύριος τὸν χαναναῖον· (καὶ) τὸν φερεζαῖον.
 20 εἰς χεῖρας αὐτοῦ· (καὶ) ἔκοψαν αὐτοὺς
 ἐν βεζέκ'· εἰς δέκα χιλιάδας ἀνδρῶν·
 (καὶ) κατέλαβον ἀδωνιβεζέκ' ἐν τῇ βεζέκ'· (καὶ)
 παρετάξαντο πρὸς αὐτὸν, (καὶ) ἔκοψαν τὸν
 χαναναῖον· καὶ τὸν φερεζαῖον· (καὶ) ἔφυ
 25 γεν ἀδωνιβεζέκ' (καὶ) κατέδραμον ὀπίσω
 αὐτοῦ· (καὶ) κατέλαβον αὐτὸν (καὶ) ἀπέκο
 ψαν τὰ ἄκρα τῶν χειρῶν αὐτοῦ· (καὶ) τὰ ἄ
 κρα τῶν ποδῶν αὐτοῦ· καὶ εἶπεν ἀδωνι
 βεζέκ'· ἐβδομήκοντα ἄνδρας βασι
 30 λῆις τὰ ἄκρα τῶν χειρῶν αὐτῶν· (καὶ) τὰ ἄκρα
 τῶν ποδῶν αὐτῶν· (καὶ) ἀποκεκομμένοι
 ἦσαν συλλέγοντες τὰ ὑπόκάτω τῆς
 τραπέζης μου· καθὼς ὅν ἐπίεισα,
 οὕτως ἀντ' ἀπέδωκέν μοι ὁ θεός· (καὶ) ἄγου
 35 σιν αὐτὸν εἰς ἱερουσαλὴμ· (καὶ) ἀπέθανεν ἐκεῖ· (καὶ)
 ἐπολέμουν οἱ υἱοὶ Ἰσραὴλ, (καὶ) κατελάβοντο



VI. BURNEY MS. 19.

THE Gospels, in Greek; written probably in the eleventh century. Formerly in the library of San Lorenzo del Escorial in Spain, which contained a considerable number of Greek MSS. collected in Italy in the sixteenth century by various Spanish noblemen. The library of the Escorial was conveyed to Madrid in 1808, during the French occupation of Spain, but was restored to its original home on the return of Ferdinand VII in 1814. During the two transfers, however, many volumes were stolen or lost, the present MS. probably among the number. Subsequently it was bought by Dr. Charles Burney (son of the historian of music, Dr. Johnson's friend), whose library was remarkable for its Greek manuscripts and editions of classical authors. On Dr. Burney's death in 1817 his entire library was purchased by the nation and incorporated in the British Museum.

The present volume is a fair representative of the great mass of copies of the Gospels written in minuscule or cursive hands. More than 1300 such copies of the Gospels are now known to be in existence, and more than 1100 copies of other parts of the New Testament, not counting Lectionaries, of which about 1200 are known. In most cases their text (though with infinite differences of detail) is of the family known as Syrian or Constantinopolitan, at the head of which stand the uncials A and N, described above. Comparatively few range themselves with the rival groups represented by \mathfrak{N} BDL and the earliest versions and Fathers. The present MS. has been collated by Scrivener (*Collation of about twenty Greek MSS. of the Holy Gospels*, 1853), and is numbered 569 in his catalogue of MSS., and 481 in that of Gregory (Tischendorf's *Novum Testamentum Graece*, vol. iii).

Vellum; ff. 210. 8 $\frac{3}{4}$ in. x 6 $\frac{7}{8}$ in. Written in a rather small minuscule hand, the letters depending from the ruled lines, as often in Greek MSS. of the late tenth to thirteenth centuries, instead of standing upon them. A full page miniature of the Evangelist stands at the head of each Gospel, with head-pieces of coloured patterns upon gold in the normal Byzantine style at the top of the first page of text. The practice of enlarging the first letter in the first complete line of a new paragraph (as in the Codex Alexandrinus) is exemplified here also (l. 7). The breathings are square, as usual before the twelfth century.

The page reproduced (f. 166) contains John i. 1-12. The title is in letters of gold.

+ Τὸ ΚΑΤὰ Ἰωάννην ΕΥΑΓΓΕΛΙΟΝ + +

Εν ἀρχῇ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν πρὸς τὸν θεόν. καὶ θεὸς
ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν· πάντα
δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
ὃ γέγονεν· ἐν αὐτῷ. ζωὴ ἦν· καὶ ἡ ζωὴ ἦν τὸ φῶς)
5 τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. (καὶ)
ἡ σκοτία αὐτὸ οὐ κατέλαβεν· ἐγένετο ἄνθρωπος ἀπε-
σταλμένος παρὰ θεοῦ· ὄνομα αὐτῷ. ἰωάννης. οὗ-
τος ἦλθεν εἰς μαρτυρίαν· ἵνα μαρτυρήσῃ περὶ
τοῦ φωτός. ἵνα πάντες πιστεύσωσι δι' αὐτοῦ· οὐκ ἦν
10 ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φω-
τός· ἦν τὸ φῶς τὸ ἀληθινόν. ὃ φωτίζει πάν-
τα ἄνθρωπον. ἐρχόμενον εἰς τὸν κόσμον· ἐν τῷ κόσμῳ ἦν·
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο. καὶ ὁ κόσμος αὐτὸν
οὐκ ἔγνω· εἰς τὰ ἴδια ἦλθε. καὶ οἱ ἴδιοι αὐτὸν οὐ
15 παρέλαβον· ὅσοι δὲ ἔλαβον αὐτὸν. ἔδωκεν αὐτοῖς





οὐδ' ἄρ' ἔτι μοι



χριστός σου· ἀνδρὶ ποίησαι τὴν
 ἡσυχίαν τῶν τέθνηται τοῦ μέγιστος·
 πόδος τοῖς γότοσι μὴ μὲν ἔπειτα
 πλυσίον ὡς τὸν κόλπον αὐτῶν·
 ὁ δὲ μεῖδι· σμὸν αὐτῶν ὁ δὲ μεῖδι
 σάμσθ' κ'·
 μέγιστος σου καὶ πρῶτος τῶν
 μοιῶν σου·
 μὴ τοῦ λογινοῦ ἐν δώσοις τοῦ
 τὸν αἰῶνα·
 ἰσχυρὸς ἐν ἀντιθέσει ἀνδρὶ
 μέγιστος αἰῶνός σου·

EIGHTH ANNUAL CONFERENCE

EARLY FRONTIER TOWNS:

1) ποιμαίνω τα μίλην πρὸς χάριν
2) ὁ δὲ ἡγεὺς σὺ πρὸς αὐτὸν τὸν ἰσο
στίφ ::

καὶ ἡμεῖς ἐκ τῶν χροῦν μ.
ἐκφάνηται.

καὶ πάντες ὁμοθυμαδὸν ἔκραζον λέγοντες·
καὶ πάντες ὁμοθυμαδὸν ἔκραζον λέγοντες·

41. $\alpha\kappa\omega\beta$

1 WCHP BEN

•



VII. ADDITIONAL MS. 19352.

THE Psalter, in Greek, of the Septuagint version; written and illuminated by the arch-presbyter Theodorus of Caesarea, under the orders of the *syncellus* Michael, the head of the monastery of the Studium (at Constantinople), and completed in February of the year 6574 of the Constantinopolitan era [= A.D. 1066]. The name of the monastery has been erased, but appears to be as here given. This would account for the prominence given in some of the miniatures (ff. 27 b, 88) to the iconoclastic controversy, in which Theodorus Studita (abbot of the Studium) was the principal opponent of the emperor Leo, and for a representation (on f. 207 b) of Michael ὁ καθηγούμενος καὶ σύγκελλος ὁ Στουδίτης (i.e. Michael Studita, the friend of Theodorus). A further point is given to these references by the fact of the scribe's name being Theodorus and that of his patron, the existing abbot of the Studium, Michael. On the other hand the somewhat frequent representations of St. Basil are no doubt due to the connexion of the scribe with Caesarea. The MS. is valuable, not only as a dated example of Greek writing of the eleventh century, but especially as an example of the best style of Byzantine decorative art, applied to the ornamentation of copies of the Scriptures. It was purchased for the Museum in 1853, at the sale of the library of Mr. H. P. Borrell, of Smyrna.

Vellum; ff. 208. 9½ in. x 7¾ in. Titles and initial letters of verses in gold. The margins of nearly every page are filled with drawings in gold and colours, including portraits of saints and scenes illustrative of passages in the Psalms. The page here represented contains (1) a small half-length figure of our Lord, (2) a figure of St. Spyridon, bishop of Trimithus in Cyprus, and traditionally prominent in the Council of Nicaea, balanced by a group representing his opponents, the Arians; this is presumably intended to illustrate Ps. lxxviii (lxxix), 12, 13. At the bottom of the page is (3) a representation of our Lord enthroned between cherubim, approached by the patriarch Jacob, leading his sons Joseph and Benjamin; the whole being illustrative of Ps. lxxix. 2, 3 (lxxx. 1, 2).

The page reproduced (f. 107 b) contains Ps. lxxviii. 11–lxxix. 3 (= lxxix. 11–lxxx. 2 in the Hebrew numbering).

	(βρα)χιονός σου περιποίησαι τούς	
	υἱούς τῶν τεθανατωμένων :	
ὁ ἅ(γιος) σπυρίδω(ν)	'Απόδος τοῖς γείτοσιν ἡμῶν ἑπτα	
	πλασίονα εἰς τὸν κόλπον αὐτ(ῶν) :	
5	Τὸν ὀνειδισμὸν αὐτῶν δὲ ὠνείδι	
	σάν σε κ(ύρι)ε :	
	'Ημεῖς δὲ λαός σου καὶ πρόβατα	
οἱ ἄριανοί	νομῆς σου :	
	'Ανθομολογησόμεθά σοι ὁ θε(ε)ς εἰς	
10	τὸν αἰῶνα :	
	Εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦ	
	μεν τὴν αἴνεσίν σου :	
	Εἰς τὸ τέλος ὑπὲρ τῶν αλλοιωθησομ(ένων)	
	μαρτύριον τῷ ἁσάφ ὑπ(ὲρ) τοῦ 'ΑCCYΡΙΟΥ	οθ
15	'Ο ποιμαίνων τὸν ἱ(σρα)ήλ πρόσσχες :	
	'Ο ὀδηγῶν ὡσεὶ πρόβατον τὸν ἰω	
	σήφ :	
ι(ησου)ς χ(ριστο)ς	'Ο καθήμενος ἐπὶ τῶν χερουβὶμ	
	ἐμφάνηθι :	
20	'Εναντίον ἐφραὶμ καὶ βενιαμὴν	
	καὶ μαν(ν)ασῆ :	
	ιακώβ	
	ἰωσήφ βενια	
	μὴν	



[illegible]

VIII. ROYAL MS. I D. II.

THE Old Testament, in Greek, of the Septuagint version; written in the thirteenth century. In its present state the MS. contains the books of Ruth, Kings (4), Chronicles (2), Esdras (i.e. Ezra and Nehemiah), Esther (two different texts), Maccabees (3), and Isaiah; but the quire-numeration shows that it must once have contained the earlier books, from Genesis to Judges, and the presence of Isaiah shows that it also contained the Prophets and probably all the remaining books of the Old Testament. The latter portion must, however, have been lost early, since the end of Isaiah (ch. xxxv. 5 to end) is supplied in a hand of the fifteenth century.

The text is that of the recension of Lucian, made at Antioch about A.D. 300, which subsequently became the standard text in Antioch and Constantinople, but differs considerably from that found in the majority of MSS. and in our printed editions. As in other MSS. of this recension, two distinct texts are given of the book of Esther, one of them being substantially the ordinary text of the book, while the other has many omissions and variations (cf. Lagarde, *Librorum Veteris Testamenti Canoniorum pars prior*, p. xv).

A note at the beginning (fifteenth or sixteenth century) shows that the volume then belonged to the monastery of the Holy Trinity in the island of Chalcé (presumably the island of that name near Constantinople). In 1655 it was in the library formed by Thomas Howard, Earl of Arundel, the well-known collector of antiquities; the text of the two versions of Esther being in that year edited from it by James Ussher, Archbishop of Armagh (*De Graeca Septuaginta Interpretum Versione Syntagma*, pp. 111-147). In 1666 it appears in a catalogue of the Royal Library, in which it remained until the incorporation of the latter in the British Museum.

Vellum; ff. 216. 12 $\frac{3}{4}$ in. \times 9 in. Written in a neat minuscule hand, the greater part in double columns, but four quires (ff. 81-112) have three columns to the page. This arrangement, which is rare, suggests that the MS. may have been copied from an early uncial archetype, in which (as in the Codex Vaticanus) triple columns were employed. Marginal notes are added by two hands, which may be assigned to the fourteenth century, one (as in the page here reproduced) giving notes of contents, while the other transcribes considerable extracts from other books of the Old Testament. In the longer text of the book of Esther the asterisks and obeli employed by Origen (in his Hexapla) to indicate passages introduced by him from the Hebrew, but not belonging to the Septuagint in its original form, have been inserted, partly by the original scribe, but mainly by Archbishop Ussher. The MS. was collated for the edition of the Septuagint by Holmes and Parsons (who indicate it by the number 93), and also by Lagarde for his edition of the Lucianic text (*vid. supr.*).

παραλειπομέ(νων)		δευτέ(ρα)
νόμος δα(υει)δ		
[διδαι]ρέσεσιν αὐτῶν : ὅτι οὕτως ἐντολαὶ δα(υει)δ, ἀνὼ τοῦ θ(εο)ῦ : οὐ παρήλθον τὰς ἐντο λὰς δα(υει)δ τοῦ βασιλέως 5 περὶ τῶν ἱερέων καὶ τ(ῶν) λευϊτῶν εἰς πάντα λό γον καὶ εἰς τοὺς θησαν ροὺς· καὶ ἡτοιμάσθη πάντα τὰ ἔργα σαλωμ(ων), 10 ἀφ' ἧς ἡμέρας ἐθεμελί ώθη ὁ οἶκος κυρίου· καὶ ἕως οὗ ἐτελείωσε σαλομ(ων) τὸν οἶκον κυρίου : τότε ᾤχετο σαλομὼν εἰς γε 15 σὶὼν γαμὲρ καὶ εἰς τὸν ἁ ιδάθ τὴν παρὰ θάλασσαν ἐν γῇ αἰδῶμ : καὶ ἀπέ στείλε χειρὰμ τῷ σαλομ(ων) ἐν χειρὶ δούλων αὐτοῦ, 20 πλοῖα· καὶ παιδὰς εἰδό τας θάλασσαν : καὶ ᾤ χοντο μετὰ τῶν παίδων σαλομὼν εἰς σωφειρὰ· καὶ ἔλαβον ἐκεῖθεν τρι 25 ἀκόσια καὶ πεντήκοντα τάλαντα χρυσοῦ, καὶ ἦ νεγκε τῷ βασιλεὶ σαλο μὼν : καὶ βασιλίσσα σαβὰ ἤκουσε τὸ ὄνομα 30 σαλομὼν, καὶ ἦλθε τοῦ πειράσαι αὐτὸν ἐν αἰ νίγμασιν εἰς ἱ(ερουσα)λήμ ἐν δυ νάμει βαρεῖα σφόδρα· καὶ κάμηλοι αἰροῦσαι 35 ἀρώματα· καὶ χρυσί ον εἰς πλῆθος, καὶ λί θον τίμιον : καὶ ἦλ θεν πρὸς σαλομὼν· καὶ ἐλάλησεν πρὸς αὐ 40 τὸν πάντα ὅσα ἦν ἐν τῇ ψυχῇ αὐτῆς : καὶ ἀνῆγγειλεν αὐτῇ σαλο μὼν πάντας τοὺς λό γους αὐτῆς· καὶ οὐ πα 45 ρῆλθε λόγος ἀπὸ σαλο μὼν, ὃν οὐκ ἀπήγγειλ(εν) αὐτ(ῇ) :	καὶ εἶδε βασιλίσσα σα βὰ τὴν σοφίαν σαλω μῶντος. καὶ τὸν οἶκον ὃν ᾠκοδόμησε σαλομ(ων) καὶ τα βρώματα τῶν τραπεζῶν αὐτοῦ· καὶ καθέδραν παίδων αὐτοῦ· καὶ στάσιν λειτουρ γῶν αὐτοῦ· καὶ τὰ ἐνδύ ματα αὐτοῦ· καὶ τοὺς οἶνοχοοὺς αὐτοῦ· καὶ τὸν στολισμὸν αὐτοῦ· καὶ τὰ ὀλοκαυτώματ ^α ἃ ἀνέφερον ἐν οἴκῳ κυρίου καὶ ἐξ ἑαυτῆς ἐγένε το, καὶ οὐκ ἦν ἐν αὐτῇ ἐτὶ πνεῦμα : καὶ εἶπε πρὸς τὸν βασιλέα ἀλη θινὸς ὁ λόγος) ὃν ἤκουσ ^α ἐν τῇ γῇ μου περὶ σοῦ· καὶ τῶν λόγων σου καὶ τῆς σοφίας σου· καὶ οὐ κ ἐπίστευσα τοῖς λόγοις, ἕως οὗ ἦλθον καὶ εἶδον οἱ ὀφθαλμοί μου· καὶ ἰδοὺ οὐκ ἀπηγγέλη μοι τὸ ἥμισυ, ἀπὸ τοῦ πλή θους τῆς σοφίας σου· πρὸς ἔθikas ἐπὶ τὴν ἀκοὴν ἣν ἤκουσ ^α : μακα ρίαι αἱ γυναῖκες σου· καὶ μακάριοι οἱ παῖδες σου οὗτοι· καὶ μακάριοι οἱ ἄνδρες, οἱ παρεστηκό τες σοι διὰ παντὸς, οἱ ἀκούοντες τῆς σοφίας σου : εἴη κύριος ὁ θεός σου εὖ λογημένος ὃς εὐδόκη σεν ἐν σοὶ τοῦ δοῦναί σε ἐπὶ θρόνον αὐτοῦ εἰς βα σιλέα τῷ λαῷ αὐτοῦ ἐν τῷ ἀγαπᾶν κύριον τὸν θεόν σου τὸν ἱ(σρα)ήλ τοῦ στήσαι αὐ τὸν εἰς αἰῶνα αἰῶνος· καὶ ἔδωκέ σε ἐπ' αὐτοὺς εἰς βασιλεία τοῦ ποιῆσαι	κρίσιν καὶ δικαιοσύνην : καὶ ἔδωκε τῷ βασιλεὶ ἐκατὸν καὶ εἴκοσι τάλαν τα χρυσοῦ· καὶ ἀρώμα τα εἰς πλῆθος σφόδρα· καὶ λίθον τίμιον· καὶ οὐ κ ἦν κατὰ τὰ ἀρώματα ἐκείνα ἃ ἔδωκε βασι λίσσα σαβὰ τῷ βασιλεὶ σαλομὼν : καὶ οἱ παῖ δες χειρὰμ καὶ οἱ παῖδες σαλομὼν, ἔφερον χρυ σίον τῷ σαλομὼν ἐκ σουφείρ καὶ ξύλα ἀγού γειμ ἀπελέκητα ἡνεγκ(αν) καὶ λίθον τίμιον : καὶ ἐ ποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ ἀπελέκητα· ἀναβάσεις τῷ οἴκῳ κυρίου· καὶ τῷ οἴκῳ τοῦ βασιλέως· καὶ κῦθάρas καὶ νάβλαs τοῖς ᾠδοῖς· καὶ οὐκ ᾤ φθη τοιάυτα ἔμπροσθεν ἐν γῇ ἰούδα : καὶ ὁ βασι λεὺς σαλομὼν ἔδωκε τῇ βασιλίσσῃ σαβὰ πάντ ^α ὅσα ἠθέλησεν ὅσα ἡτή σατο ἐκτὸς πάντων ὧν ἡνεγκε τῷ βασιλεὶ σαλο μὼν, καὶ ἀπέστρεψεν εἰς τὴν γῆν αὐτῆς : καὶ ἦν ὁ σταθμὸς τοῦ χρυσοῦ τοῦ ἐνεχθέντος τῷ σα λομὼν ἐν ἐνῆαυτῷ ἐνί, ἐξακόσια καὶ ἐξήκοντ ^α καὶ ἐξ τάλαντα χρυσοῦ· πλήν τῶν ἀνδρῶν τῶν ὑποτεταγμένων καὶ τῶν ἐμπορευομένων οἱ ἔφερον· καὶ πάντες οἱ βασιλεῖς τῆς Ἀραβίας· καὶ στρατηγοὶ τῆς γῆς ἔ φερον χρυσίον καὶ ἀργύ ριον τῷ βασιλεὶ σαλομ(ων) : καὶ ἐποίησεν ὁ βασιλεὺς σαλομὼν τριακοσίους

δῶρα τῷ
βασιλεὶ

δῶρα βασιλ(έως)

εὐεργεσι^α βασιλ(έως)
τῇ βασιλίσση
σαβὰ

δῶρα τῷ
βασιλεὶ



IN AETERNUM QUI
 QUANTUM ^{fructum} EXTENDAN
 DUCET
 ET AUDIEBANT DISCI
 PUBLICI
 ET VENIUNT IN HIERO
 SOLYMA
 ET CUM INIROISSET
 TEMPLUM
 COEPI ERIGERE CUENDEN
 TERE TEMENIES
 IN TEMPLUM
 ET MENSAS NUMMI
 LARIORUM
 ET CATHEDRAS CUENDEN
 TIUM COLON
 BASEUERII
 ET NONSINEBATUT QUI
 QUANTUM ASTRANS
 FERRE PER
 TEMPLUM
 ET DOCEBAT ~~ORONIS~~
 NONS ^{HE} CRIBIUMES
 QUI AD OMNEM AD
 MUSORATIONIS

IX. HARLEY MS. 1775.

THE Four Gospels, in Latin, of St. Jerome's version; written in the seventh century, if not earlier. The place of origin of this MS. is unknown; Bishop Wordsworth and Mr. White (*Novum Testamentum . . . Latine*, Oxford, 1889-1898, p. 705) suggest North Italy. It was formerly in the library of Cardinal Mazarin, and after his death passed (in 1668) by exchange into the Bibliothèque du Roi. Thence it was stolen (with many other MSS.) in 1707 by Jean Aymon, who subsequently sold it to Robert Harley, first Earl of Oxford, whose MSS. were incorporated in the British Museum at its foundation.

The MS. is one of the oldest copies of the Vulgate in existence, but its text, though of great value, is regarded by Wordsworth and White as, on the whole, less good than that which is found in the Codex Amiatinus and Lindisfarne Gospels (*vid. inf.*). It was collated by Bentley for his proposed edition of the Greek and Latin New Testament, and again for Wordsworth and White's edition, in which it is indicated by the letter Z.

Vellum; ff. 470. 7 in. × 4½ in. Written colometrically (i.e. in short clauses, corresponding to pauses in the sense) in a fine uncial hand, with twenty-five lines to the page. Corrections have been made in a nearly contemporary half-uncial hand; e.g. in the page reproduced, *fructum* in l. 2, *hierusolymam* in l. 6, *templo* in line 12, *colombas* in l. 16, and *nonne scriptum* in l. 23. In l. 22 the words *dicens eis* are re-written (by the original scribe) over the half washed-out words *eis dicens*. The Eusebian sections and canons are indicated in the margins.

The page reproduced (f. 195 b) contains Mark xi. 14-17.

		in aeternum quis
		^{fructum} quam ex te man
		ducet
		et audiebant disci
	5	puli eius
M CXXI		Et ueniunt hiero
I		solymam
M CXXI		et cum introisset
L CCXXVIII		templum
IO XXI		
	10	coepit eicere uenden
		tes et ementes
		in templum
		et mensas nummu
		lariorum
	15	et cathedras uenden
		tium colum
		bas euertit
		et non sinebat ut quis
		quam uas trans
	20	ferret per
		templum
		et docebat dicens eis
		non scrib ^u tum est
		quia domus mea do
	25	mus orationis



Gloria in excelsis deo
QUO CANTICUM NOVUM
 QUIA MIRABILIA FECIT DNS

SALVAVIT EUM DEXTERA EIUS
 ET TERRA CHIAM SCAM EIUS

NOTUM FECIT DNS SALUTARE SUUM
 ANTE CONSPPECTU GENTIUM REVELAVIT
 TITIAM SUAM

MEMORUIT MISERICORDIAE SUAE IACOB
 ET VERITATIS SUAE DOMUS ISRAEL

VIDERUNT OMNES FINES TERRAE SALUTARE DNI
 IUBILATE DO OMNI TERRA
 CANTATE ET EXULTATE ET PSALLITE

PSALLITE DO NOSTRO INCITHARA INCITHARA
 ET VOCE PSALMI IN TUBIS DUCTILIBUS
 ET VOCE TUBAE CORNAE

IUBILATE IN CONSPPECTU REGIS DNI

MOVEATUR MARE ET PLENITUDO EIUS
 ORBIS TERRARUM ET UNIVERSI QUI HABITANT

IN OA

X. COTTON MS. VESPASIAN A. I.

THE Psalter, in Latin, of St. Jerome's earlier, or Roman, version, the result of a slight revision of the Old Latin version with reference, not to the original Hebrew, but to the Septuagint. This version was officially adopted by Pope Damasus, and still remains in use in the cathedral of St. Peter at Rome; but in the Western Church generally it was superseded by St. Jerome's later version, known as the Gallican Psalter. The Psalms are followed, as often, by the Canticles, and by some Latin hymns; and the whole is accompanied by an interlinear Anglo-Saxon version, which is the earliest extant translation of the Psalms in the English language. The Latin text appears to be of the late seventh or early eighth century; the Anglo-Saxon version of the ninth century. Some prefatory matter, relating to the Psalter, is prefixed in a different but contemporary hand (ff. 2-11), and some additional matter (including the *Quicumque vult*) is appended in a hand of the eleventh century (ff. 155-60).

The book corresponds exactly (except for the loss of a leaf at the beginning of the Psalms) with the description given by Elmham in his history of the monastery of St. Augustine at Canterbury (ed. Hardwick, Rolls Series, p. 98) in the fifteenth century, of a Psalter preserved over the high altar of that monastery, which was believed to have been presented to it by St. Augustine; but the date of the writing renders this tradition impossible. The character of the ornamentation also is thoroughly English, whereas the books of St. Augustine would presumably have been brought from Rome. It is possible, however, that it was copied from a Psalter brought by St. Augustine, and the fact of its containing the Roman version is in favour of this view; on the other hand the Anglo-Saxon gloss is said (though not very positively) to be in the Mercian dialect (cf. H. Sweet, *The Oldest English Texts*, Early English Text Society, vol. lxxxiii, 1885, pp. vii, 184), in which case it probably did not enter St. Augustine's until the end of the ninth century at earliest. In the year 1599 it came into the possession of Sir Robert Cotton (his autograph is on f. 12), and passed with the rest of his library into the British Museum on its foundation.

Vellum; ff. 160. 9¼ in. × 7 in. The introductory matter is written in small rustic capitals, the body of the work in large uncials, the Anglo-Saxon gloss in a small cursive hand. The initial letters of each Psalm are illuminated in the Anglo-Irish style; larger illuminations of the same kind are employed (as in the page here reproduced) at the beginning of Pss. xvii (xviii), xxvi (xxvii), xxxviii (xxxix), lii (liii), lxviii (lxix), lxxx (lxxxi), xcvi (xcvii), cix (cx), and cxviii (cxix); and a full-page miniature is given on f. 30 b (before Ps. xxvi). A leaf from a Psalter of the early thirteenth century, with a miniature of Christ in glory on the *recto* and a fine illuminated initial B on the *verso*, has been inserted at the beginning of the volume (f. 1).

For a full description of the MS. see Thompson and Warner's *Ancient Manuscripts in the British Museum*, part ii (Latin), pp. 8-11. The text (Latin and Anglo-Saxon) has been published by J. Stevenson (*Anglo-Saxon and Early English Psalter*, Surtees Society, 1843 and 1847) and H. Sweet (*op. cit.*).

The page reproduced (f. 93 b) contains Ps. xcvi. (xcviii.) 1-7.

PSALMVS IPSI DAVID

singað
CANTATE
dryht(ne) song niowne
Dno canticum nouum
forðon wundur dyde dryht(en)
quia mirabilia fecit d(omi)n(u)s
gehaelde hine mid ða swiðran his
5 Saluauit eum dextera eius
(and) earm haligne his
et brachium sanctum eius . . .
cuðe dyde dryht(en) hælu his
Notum fecit d(omi)n(u)s salutare suum
biforan gesihðe ðioda onwrah rehtwisnisse
ante conspectu gentium reuelauit ius
his
titiam suam . . .
gemyndig wes mildheortnisse his
10 Memor fuit misericordiae suae iacob
(and) soðfestnisse his gehus scipe israel
et ueritatis suae domus israhel . . .
gesegun alle endas eorðan haelu godes ures
Viderunt omnes fines terrae salutare d(e)i n(ostr)i
wynsumiað gode all eorðe
iubilate d(e)o omnis terra
singað (and) gefiað (and) singað
cantate et exultate et psallite . . .
singað gode uru(m) in citran in citran
15 Psallite d(e)o nostro in cithara in cithara
(and) stefne salmes in hornu(m) gelengdu(m)
et uoce psalmi in tubis ductilibus
(and) stefne hornes hynes
et uoce tubae corneae
wynsumuað in gesihðe cuninges dryhtnes
iubilate in conspectu regis d(omi)ni . . .
sie astyred sæ (and) fynis hire
Moueatur mare et plenitudo eius
ymbhwyrft eorðena (and) alle ðaðe eardiað
20 orbis terrarum et uniuersi qui habitant
in hire
in ea .



MAR
EUS
INCIPIT ARGUMENTUM
RELIGIOSA DI APETARI INDOCT
USMATE PIUS CUM: INDIUM
NO SEMIONE DISCIPULUS
SACERDOTIUM MISRAHEL
AGEUS SECUNDUM CARNIE
LEUITA CONVERSUS AD PROE
XPI EUANGELIUM IN ITALIA
SCRIBIT OSTENDENS IN EO
QUOD ACCEPERIT SUO DEBERE
EXPO NANT INIUM PRIN
CIPIT IN VOCE PROPHETAE
EXCLAMATIONIS INIUM
ORDINEM LEUITICAE LECTIO
OSTENDIT UT PRADICANS
PRADICATUM IOHANNIS
PIUM ZACCHARIAE IN VOCE
ANGELI EUANGELIUM EMISSUM
NOS SOLUM UENIUM CANTO

INCIPIT ARGUMENTUM
PACAM SED CORPUS DNI
PER UERBUM DIUM UOCIS
ANIMAM INIUM EUANGELI
LICAE PRADICATIONIS OS
TEUDENA UT QUI HAECECE
SCIENTIA INIUM CANTIS
INDIUM CANTIS ADUENIENTIS
HABITACULUM DEBENA
AGNOSCERE CUM: IN SE UERBU
UOCIS QUOD IN CONSONANTIB
PERDIT ORA INIUM
DEINQ: APENECTIO EUANGELI
OPUS INIUMS AD CANTIS
DNI PRADICARE CUM IN CO
CANTIS INIUMS QUAM INIUM
ORIB: UICERAT DICERE SED
TAM INIUMS EXPOSITIONE
DESERTA IETIUM INIUM
TENTATIONEM DIABOLI CON
GREGATIONEM DESERTUM
CANTIS INIUMS PRODUIT
CANTIS INIUMS UT INIUMS
NOS AD INTELLEGENDUM SILCUL

XI. COTTON MS. NERO D. IV.

THE Gospels, in Latin, of St. Jerome's version; written at Lindisfarne about 690-700 in honour of St. Cuthbert (ob. 687), and hence known as the Lindisfarne Gospels. About the middle of the tenth century an Anglo-Saxon word-for-word translation was written between the lines by the priest Aldred, who in a note at the end states that the original Latin text was written by Eadfrith, bishop of Lindisfarne (698-721); that it was covered and 'made firm on the outside' (i.e. either bound or provided with a case or cover, such as is frequently found with early Celtic MSS.) by Ethilwald, bishop of Lindisfarne (724-740); and that Billfrith, the anchorite, wrought in smith's work the ornaments on its outside and adorned it with gold and silver and precious stones. This jewelled cover was no doubt lost at the dissolution of the monasteries; the present binding (of silver-gilt and precious stones) was the gift of Bishop Maltby of Durham, in 1853.

The MS. was originally deposited with the body of St. Cuthbert in his shrine at Lindisfarne, but was carried away in 875 on account of a Danish invasion. According to the story of Simeon of Durham (writing about 1104) the monks wandered about the country for several years, carrying with them the saint's body and the book. At last they attempted to cross over to Ireland; but a storm at once arose, in which the precious volume was lost overboard. Taking this as a sign of the saint's unwillingness to leave his own country, they put back to shore; and ultimately, in accordance with an express revelation from St. Cuthbert, they found the book during an exceptionally low tide, uninjured by water. In connexion with this story it may be observed that some of the leaves of the MS. show plain signs of damage by water which has filtered in from outside and rested between the pages; and that a close-fitting cover, such as is alluded to above, might conceivably protect a book in such an adventure. After this escape, the book accompanied the Saint's body in its further wanderings about Northumbria, finding homes successively at Chester-le-Street, Durham, and at last in Lindisfarne again, where it remained until the dissolution of the monasteries. Its history for the rest of the sixteenth century is unknown, but ultimately it was bought by Sir R. Cotton from Robert Bowyer, Clerk of the Parliaments under James I, and so came into the possession of the British Museum, with the rest of the Cottonian library.

The Latin text is of excellent character, and the MS. is classed by Wordsworth and White as closely akin and nearly equal in value to the Codex Amiatinus, the best authority for the Vulgate text, which itself was written in Northumbria at about the same date. A list of festivals (on which special lessons were to be read) prefixed to each Gospel has recently been shown to contain festivals peculiar to the Church of Naples (see Morin, *Liber Comicus*, p. 426); hence it is probable that the volume was transcribed from a copy of the Gospels brought to England by Hadrian, abbot of the monastery of Nisita, near Naples, who came to this country as friend and adviser of Archbishop Theodore in 669. The interlinear Anglo-Saxon gloss in the Old Northumbrian dialect is noticeable as being the earliest extant version of the Gospels in English.

Vellum; ff. 258. 13 $\frac{3}{4}$ in. \times 9 $\frac{1}{4}$ in. Double columns; written in a very handsome half-uncial hand. The Eusebian canons and sections are indicated in the margins, together with a chapter-numeration which is also found in the Codex Amiatinus and seems to have been in use especially in Northumbria (Matt. 88, Mark 46, Luke 94, John 45; cf. pl. xii, Wordsworth and White's Vulgate, p. 18, and Berger's *Histoire de la Vulgate*, p. 355). At the beginning of each Gospel is a full-page miniature of the Evangelist, and a page of exquisite ornamentation in the best Anglo-Celtic style (originally developed in Ireland, and brought into northern England by the Christian missionaries from Iona), with elaborate interlaced patterns and soft, harmoniously blended colours. The first words of each Gospel are similarly ornamented, and smaller decorations of the same style are employed at the beginnings of the prologues and other prefatory matter. The text of the MS., both Latin and Anglo-Saxon, has been published in full by J. Stevenson and G. Waring (*The Lindisfarne and Rushworth Gospels*, Surtees Society Publications, 1854-1865), and by W. W. Skeat (*The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, 1871-1887). A full description is given in the *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 15-18; and for a reproduction of an illuminated page in colours see *Illuminated Manuscripts in the British Museum*, by G. F. Warner, second series, 1900, pl. 1.

The page reproduced (f. 90) contains the greater part of the prologue to St. Mark's Gospel, the name of the evangelist being elaborately ornamented.

onginneð
INCIPIT ARGUMENTUM

M A R ^{ma}
C U S ^{rc}
^{us}
ðe godspel
euan

lere godes (and) petres in fulwiht
gelista d(e)i et petri in bap
sunu (and) in godcund
5 tismate filius atq(ue) in diui
word discipul
no sermone discipulus
sacerda in israhel
sacerdotium in israhel
doend æft(er) lichoma
agens secundum carne(m)
leuit(a) gecærred to geleafa
leuita conuersus ad fide(m)
cristes godspell in italia
10 xpi euangelium in italia
awrát æd eawde in ðon
scribsit ostendens in eo
þ(æt) ec cynn his rehtlic were
quod et generi suo deberet
(and) crite f(or)ðon frūma ðæs f(or)ueardes
et xpo nam initium prin
in stefne wit geonges
cipii in uoce prophetiae
ceigendes (vel) clioppende settendes (vel) gesette
15 exclamationis instituens
ende brednise ðæs leui lár (vel) rédes
ordinem leuiticae lectionis
æd eaude þ(æt)te te bodade
ostendit ut praedicans
f(or)e gesægd
praedestinatum iohanne(m)
sunu zachariæ in stefne
filium zacchariae in uoce
engles sæcgende gesended
20 angeli enuntiantis emissu(m)
word lichoma
non solum uerbum caro
ne þ(æt) ane

geworden ah lichoma drihtes
factum sed corpus d(omi)ni
ðerh word godcundes stefn
per uerbum diuinæ uocis
gesaweled frūma / godspellesca
animatum initio euange
/ ðæs bodes
licae praedicationis os
were æd eawed þ(æt)te se ðe ðas rédes
5 tenderet ut qui haec legens
witte he to huæm frūma lichomas
sciret cui initium carnis
in drihtne (and) hælendes tocymende (vel)
in d(omi)no et ih(es)u aduenientis
hús reht were
habitaculum deberet
to on cnauanne end in him word
agnoscere atq(ue) in se uerbu(m)
stefnes þ(æt)te in efnu(m) sónum
10 uocis quod in consonantib(us)
losad were onfunde
perdiderat inueniret
æft(er) ðon (and) endung (vel) fylnise godspelles
deniq(ue) et perfectio euangelii
werc in eode (and) mið fulwiht
opus intrans et baptismo
drihtnes bodiga god ongann (vel) onginnen(de)
d(omi)ni praedicare d(eu)m inco
ne wann accennise
15 ans non laborauit natiui
lichomaes ðon in ærru(m)
tatem carnis quam in pri
awoendat were cweoða ah
orib(us) uicerat dicere sed
all in ðæm f(or)ðmestu(m) ðæt tal
totum inprimis expositione(m)
f(or)letenes fæst(e)rn tales
deserti ieiunium numeri
cunnung diables þ(æt) somnung
20 temptationem diaboli con
wildeora
gregationem bestiarum
(and) hernise brohte
et ministerium protulit
engla þ(æt)te sette
angelorum ut instituens
usih to oncnawanne siundrio
nos ad intellegendum singula



XII. ROYAL MS. I B. VII.

THE Gospels, in Latin, of St. Jerome's version, with the customary prefaces, &c. ; written in Northumbria, probably at Lindisfarne, in the eighth century. Subsequently in the Royal Library, but there is nothing to show how it entered that collection.

The text is closely akin to that of the Lindisfarne Gospels, from which it appears to have been copied in the main, though in many places readings peculiar to the Lindisfarne Gospels have subsequently been erased and others substituted. It contains the same remarkable list of festivals (see above, pl. xi), indicating its derivation from a South Italian archetype. The text of the Gospels, however, exhibits some variations from that of the Lindisfarne MS., notably in the insertion of a long passage after Matt. xx. 28, which is also found in the Graeco-Latin Codex Bezae, the Curetonian Syriac (the Lewis Syriac is defective here), most MSS. of the Old Latin version, and a few MSS. of the Vulgate. It is the longest of the interpolations which are characteristic of the 'Western' text of the Gospels and Acts. In giving this passage, as well as in some other variants from the standard of the Amiatinus and Lindisfarne MSS., this MS. agrees with the so-called 'St. Augustine's Gospels' in the Bodleian Library at Oxford (Wordsworth's O).

Vellum; ff. 155. 11¼ in. x 8½ in. Double columns; written colometrically in a neat half-uncial hand of medium size. Only the usual abbreviations are employed. The Eusebian canons and sections are indicated in the margins (e.g. at col. 1, ll. 10, 24, and col. 2, l. 15), together with the same chapter-numeration as in the Lindisfarne and other Northumbrian MSS. (e.g. at col. 2, l. 15; cf. pl. xi). The first lines of these chapters are written in red (e.g. col. 2, l. 15). The initial letters of the first three Gospels, and of Matt. i. 18, are decorated in the Anglo-Saxon style, though not very elaborately; those of the prologues, &c., and of St. John's Gospel are simple enlarged black letters surrounded by red dots. On f. 15 b is a record, in a hand of the tenth century, of the manumission of one Eadelm by King Æthelstan, immediately after his accession (A. D. 925); the text of this has been published by Birch (*Cartularium Saxonicum*, II, No. 639), but is wrongly assigned to the period before Æthelstan became king.

The page reproduced (f. 38) contains Matt. xx. 22-32, with the apocryphal addition after v. 28 mentioned above. In col. 1, l. 6 the mark before *ad* is intended to call attention to the insertion to be made from the margin; in col. 1, ll. 13, 14, two strokes indicate that the order of the words *gentium principes* should be reversed. In col. 1, ll. 9, 15, 23, col. 2, ll. 4, 14, superfluous blank spaces at the ends of lines have been utilized for the concluding words of the lines below.

CCIII
II
M.CXLIH
L.CCLXX

Potestis bibere calicem quem ego bibiturus sum
Dicunt ei possumus et ait illis
Calicem quidem meum bibetis
5 Sedere autem ad dexteram
aut meam et ad sinistram non (est)
meum dare uobis
Sed quibus paratum est a patre meo illi indignati sunt
10 Et audientes decem discipuli
de duobus fratribus
Ihesus autem uocauit eos ad
se et ait eis scitis quia gentium principes dominantur
15 eorum et tamen exercent in
Et qui maiores sunt potest
eos non ita erit inter uos
Sed quicumque uoluerit inter
uos maior fieri sit uester
20 ter minister
Et qui uoluerit inter uos
primus esse erit uester
seruus ministrari
CCHIII
IIII
M.CXII
L.LXX
25 Sicut filius hominis non uenit
sed ministrare et dare
animam suam redemptionem
pro multis
Uos autem queritis de modico
crescere et de maximo minui

LXVIIIH
CCV
II
M.CXVI
L.CCXVIIIH

Cum autem introieretis
ad caenam uocati
Nolite recumbere in superioribus locis ueniat
Ne forte dignior te super
Et accedens is qui te inuitauit
Dicat tibi adhuc inferius
accede et confundaris
Si autem recubueris in inferiori loco et uenerit humilior te
Dicet tibi qui te inuitabit
Accede adhuc superius et
erit tibi hoc utilius et cho
Et egredientibus eis ab iherosolymis
secutae sunt eum turba multa
Et ecce duo caeci sedentes contra
secus uiam audierunt
quod ihesus transiret
Et clamauerunt dicentes
Domine miserere nostri filii dauid
Turba autem increpabat
eos ut tacerent
At illi magis clamabant dicentes
Domine miserere nostri filii dauid
Et stetit ihesus et uocauit eos
Et ait quid uultis ut faciam uos
Dicunt illi Domine et bis



AUT MATREM PLUS
QUAM ME NON EST
ME DIGNUS

ET QUI AMAT FILIUM
AUT FILIUM SUPER
ME NON EST ME
DIGNUS

ET QUI NON ACCIPIT
CRUCEM SUAM. ET
SEQUITUR ME. NON
EST ME DIGNUS.

QUI INCIENIT ANI
MAM SUAM
PERDET ILLAM

ET QUI PERDIDERIT
ANIMAM SUAM
PROPTER ME. INCIE
NIET EAM

QUI RECIPIT VOS.
ME RECIPIT

ET QUI ME RECIPIT.
RECIPIT EUM QUI
ME MISIT

QUI RECIPIT PRO
PHETAM IN NO
MINE PROPHETAE
MERCEDEM PRO
PHETE ACCIPIET.

ET QUI RECIPIT IUS
TUM IN NOMINE
IUSTI. MERCEDEM
IUSTI ACCIPIET

M. c.
R. VI.
M. XCVII

Xi
M. ci.
x
sol

M. cii.
v
b. lxxviii

ET QUICUMQUE
POTUM DEDERIT
ANI EXMINICIS
ISTIS CALICEM AQU
FRIGIDE TANTUM
IN NOMINE DISCI
PULI. AMEN DICO
VOBIS. NON PER
DET MERCEDEM
SUAM.

ETRACTVM EST
CUM CONSUM
MASSET IHS PRE
CIPENS QUOD DECI
DISCIPULIS SUI.
TRANSIT INDE UT
DOCERET ET PRE
DICARET IN CIVITA
TIBUS EORUM

IOHANNES AUTEM
CUM AUDISSET IN
VINCLIS OPERA
XPI. MITTENS
DUOS DE DISCIPU
LIS SUI. AIT ILLI.

TUES QUI UENTU
RUS ES AN ALIUM
EXPECTAMUS
ET RESPONDOENS
IHS. AIT ILLIS

EUNTES RENUNTI
ATE IOHANNI

I
M. XCVII
III
lv. cxxi
i. cv.

T
M. XCVIII
R. I
M. XCVI
lv. cxxi
i. cxx

T
M. XCVIII
X
sol

XIII. HARLEY MS. 2788

THE Gospels, in Latin, of St. Jerome's version, with the usual prefatory matter. Written about A.D. 800, under the influence, and perhaps at the court, of Charlemagne; known sometimes as the Codex Aureus, being written throughout in letters of gold. Its history is unknown until 1720, when it was purchased for 1100 guilders (about £100) at the Hague, at the sale of the library of Jean Jacques Charron, Marquis de Menars, Président à Mortier of the Parliament of Paris, for Robert Harley, Earl of Oxford, with whose library it subsequently entered the British Museum (see Diary of H. Wanley, Lansdowne MS. 771, ff. 19, 22, 22 b, 24, 25; *Bibliotheca Menarsiana*, 1720, p. 2).

This volume is one of the most splendid specimens of a group of manuscripts produced in the reign of Charlemagne, as the result of that monarch's encouragement of the study and circulation of the Scriptures. These MSS. are distinguished by the beauty of their writing and the gorgeousness of their ornamentation. The writing is in gold (in some instances in minuscules, in others in uncials, as here), and the ornamentation shows strongly the influence of the Anglo-Saxon style, especially in the interlaced designs, which, though not so elaborate as in the Lindisfarne Gospels and its fellows, are yet frequently employed in the large initials and in borders. The Harley Codex Aureus is closely connected in style and execution with three MSS. in particular, out of this group, at Trèves (the *Codex Adae*, published with many facsimiles by Menzel, Corssen, and Janitschek, Leipzig, 1889), Abbeville, and Paris (Bibl. Nat. 8850, formerly in the monastery of St. Médard at Soissons; facsimiles in Bastard, *Peintures des Manuscrits*). It is uncertain where these MSS. were produced; but the imperial schools connected with Charlemagne's court at Aachen have been suggested as a probable place of origin (Berger, *Histoire de la Vulgate*, pp. 270-277).

Vellum; ff. 208. 1 ft. 2½ in. × 10 in. Double columns of 32 lines each, enclosed in broad decorated borders. The Eusebian canons and sections are indicated in the margins, together with a chapter-division which is found in many other MSS., and which somewhat approaches that which is in use in our modern Bibles (Matt. 28, Mark 13, Luke 21, John 14). The first words of these chapters are written in red; e.g. col. 2, l. 11 in the page reproduced. The tables of Eusebian canons at the beginning (ff. 6 b-11 b) are enclosed in handsome architectural designs in gold and colours; and at the beginning of each Gospel there are two illuminated pages, one containing a portrait of the Evangelist, the other the first words of the Gospel elaborately ornamented. In these pages the influence of the Anglo-Saxon school of illumination is very evident. Another illuminated page (f. 12 b), in gold, silver, and colours, is prefixed to the four Gospels as a whole. The borders inclosing the columns of writing differ in every page, but become simpler in the latter portion of the volume; and the manuscript as a whole, though more gorgeous than the Lindisfarne Gospels (chiefly through the lavish use of gold), does not leave the same impression of inexhaustible skill and industry.

The manuscript has been often described (see *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 22-24, plates 39-41; Menzel, *Die Trierer Ada-Handschrift*, pp. 86, 87, and plates 26-28), but never published in full. It was collated for Bentley's projected edition of the New Testament.

The page reproduced (f. 38 b) contains Matt. x. 37-xi. 4. The photograph is slightly reduced in scale, the original measurements of the page as here shown (part of the margins being omitted) being $13\frac{1}{2}$ in. \times $9\frac{1}{2}$ in.

Secundum

	aut matrem plus quam me non est me dignus	^t M. C VI ^r M. XCVIII	E t quicumque potum dederit uni ex minimis istis calicem aquæ frigidæ tantum in nomine disci puli. Amen dico uobis. non per det mercedem suam :
	Et qui amat filium 5 aut filiam super me non est me dignus		
	Et qui non accipit crucem suam, et 10 sequitur me. non est me dignus,		
^t M. XCVII III LV. CCXI ^o I. CV	Q ui inuenit ani mam suam perdet illam	^t XI M. CI X SOL(US)	E t factum est cum consum masset ih(esu)s præ cipiens duodeci(m) discipulis suis, transiit inde ut doceret et præ dicaret in ciuita tibus eorum
	15 Et qui perdiderit animam suam propter me. inue niet eam		
^t M. XCVIII I ^r M. XCVI LV. CXVI ^o I. CXX	Q ui recipit uos. 20 me recipit Et qui me recipit. recipit eum qui me misit	^t M. CII V LV. LXVIII	I ohannes autem cum audisset in uinculis opera <u>Xpi</u> . mittens duos de discipu lis suis ait illi. Tu es qui uentu rus es an alium expectamus Et respondens ih(esu)s. ait illis Euntes renunti ate iohanni
^t M. XCVIII X SOL(US)	Q ui recipit pro phetam in no mine prophetae mercedem pro phetæ accipiet, Et qui recipit ius 30 tum in nomine iusti. mercedem iusti accipiet		



INCIPIT LIBER ISAIAE PRO PHETAE

Cap. 1.



ISI O I SA
IAE FI LI
AM OS
QUA MU
DIT SUP
IUDAM
ET HIERU
SALEM IN
DIEBUS O
ZIAE IOXTHA

achaz ezechiae regum iuda. Audite caeli
et auribus percipite terra. quoniam dominus locutus
est. filios enutriui et exaltaui. ipsi autem
spreuerunt me. Cognouit bos possesorem
suum et asinus praesepe domini sui. israel
non cognouit me. populus meus non intellexit.
Ua genti peccatrici populo graui. Iniquitate
semini nequam filius sceleratis.
Dereliquerunt dominum. blasphemauerunt sanctum
israel. ab aliena sunt rector sum. super quo
percutia uos ueltra addentes praeparationem.
Omne caput languidum et omne cor
maerens. a planta pedis usque ad uerticem.
non est in eos sanitas. Uulnus et diuor et pla
gatum ens. Non est circumligata neque
curata medicamine. neque fota oleo. Terra uero
deserta. Ciuitates uestrae succensae igni
regionem uestram coram uobis alieni deuo
rant. Et desolabitur sicut in uastitate hosti
li. Et derelinquetur filia sion ut umbraculum
in uinea. Et sicut togurium in cucumerario.
sicut ciuitas quae uastatur. nisi dominus exerci
tuum reliquisset nobis semen. quasi sodomam
fuissemus. Et quasi gomorra similes essemus.
Audite uerbum domini principes sodomorum.
percipite auribus legem domini. populus gomor
rae. Quomibi multitudinem uicinarum
uestrarum dicit dominus. plenissimum holocausta
arietum. Et adipem pinguium. Et sanguinem
uitulorum et agnorum et hircorum
nolui. Cum ueneritis ante conspectum meum.

quisquam est iuxta haec domanibus uestris utam
bylarotis in atriis meis. Ne ad foras ueltra
sacrificium frustra incensum. ab homina
tio est mihi. Neomeniam et sabbatum et fes
tiuitatem aliam non foram. Iniqui sunt coetus
uestri. Kalendas uestras et solumnitates
uestras odit anima mea. facta sunt mihi
molesta laborauit sustinens. Et cum exacer
deritis manus uestras auertam oculos meos
a uobis. Et cum multiplicaueritis orationem
non exaudiam. Manus uestrae sanguine
plena sunt. Lauamini. mundus est totus.
aufer te malum cogitationum uestrarum
ab oculis meis. Quiescite. agere perueritis.
Discite benefacere. Quaerite iudicium.
subuenite oppresso. Iudicate pupillo. De
fendite uiduam. Et uenite et arguite me
dicit dominus. Si fuerit peccata uestra ut coeci
num. quasi nix dealbabuntur. Et si fuerint
rubra quasi uermiculus. uelut lana alba
erunt. Si uolueritis et audieritis bonam ter
rae comedetis. Quod si nolueritis et me
ad iracundiam prouocaueritis gladius
deuorabit uos. quia os domini locutus est. Quo
modo facta est meretrix ciuitas fideles plo
na iudicii. Iustitia habitauit in ea. Nunc
autem homicidae. Argentum tuum uor
sum est. in scoriam. Uinum tuum mixtum
aqua. principes tui infideles socii furum.
Omnes diligunt munera sequuntur retri
butiones. pupillo non iudicant. Et causa
uiduae non ingreditur ad eos. Propter
hoc ait dominus exercituum fortis israel. heu con
labor super hostibus meis. Et uindicabor
de inimicis meis. Et conuertam manum meam
ad te. Et excoquam ad purum scoriam tuam.
Et auferam omne stagnum tuum. Et refa
tuam iudice tuos. ut fuerunt prius. Et confi
liari os tuos sicut antiquitus. Post haec uoca
bitur ciuitas iusta urbs fidelis. sion in iudicio
redimetur. Et reducent eam iniusticiae.
Et conteret scelestos et peccatores simul.
Et qui dereliquerunt dominum consumentur.
Confundentur enim ab idolis quibus sacri
ficauerunt. Et erubescant super heras
quos elegerunt. Cum fueritis uelut quercus
defluentibus foliis. Et uelut hortus absque
aqua. Et erit fortitudo uestra ut fauilla
supra. Et opus uestrum quasi scintilla. Et
succendetur utrumque simul et non erit qui exanguat.

XIV. ADDITIONAL MS. 10546.

THE Bible, in Latin, of St. Jerome's version, as edited by Alcuin; written at Tours about the middle of the ninth century. At the end of the sixteenth century it was in the possession of the monastery of Moutiers-Grandval, near Bale, as appears from an inscription at the end of the volume in the names of J. H. Mellifer, praepositus of the monastery, and the members of the chapter; the signatures show that the inscription must have been written between 1589 and 1597 (Berger, *Hist. de la Vulgate*, p. 211). On the occupation of the diocese of Bale by the French Republican troops in 1792, much of the property of the monastery was dispersed, and this huge volume is said to have been sold to M. Bennot, mayor of Delémont, for 3 fr. 60 cent. M. Bennot sold it for about 300 francs to M. de Speyr-Passavant, of Bale, in 1822; and he, after nearly succeeding in selling it (as the actual Bible presented by Alcuin to Charlemagne in 801) to Charles X of France for 60,000 francs (£2,400), finally disposed of it to the British Museum in 1836 for £750.

The manuscript belongs to a group of copies of the Bible executed in the monastery of St. Martin of Tours, which represent in varying degrees the edition of the Vulgate prepared by Alcuin for Charlemagne. Alcuin, born at York in 735, and famous as the master of the archiepiscopal schools in that city, was invited to France by Charlemagne in 781 to superintend the education of the royal family, and to promote the revival of learning in the country. In 796 he settled at Tours, of which monastery he had been made abbot, revived the schools there, and undertook the revision of the text of the Bible, sending to York for manuscripts for this purpose. At Christmas 801 he presented a copy of his edition to the emperor. This edition is believed to be best represented by the Codex Vallicellianus, now in the library of the Oratory at Rome; but it also appears, though with considerable modifications progressively introduced, in the group of MSS. referred to above, executed in Alcuin's own school of Tours, of which this is one. Alcuin's revision, being largely based upon good Northumbrian manuscripts, gave a relatively pure text of the Vulgate; but its influence was not lasting, corruptions being rapidly introduced, even at Tours itself.

Vellum; ff. 449. 1 ft. 8 in. x 1 ft. 2½ in.; one of the largest MSS. in existence. Written in double columns of 50 lines each, in the Caroline minuscule introduced during the reign of Charlemagne, of which the school at Tours was one of the chief homes. There are four full-page illuminations (each containing several groups of figures), at the beginning of Genesis, Exodus, Matthew, and Revelations respectively; the latter now stands at the end of the whole volume. Large initial letters, illuminated in gold, silver, and colours, are prefixed to the several books, as in the page reproduced. The first lines of each book are in uncials, the titles in capitals in red or gold and silver upon purple bands. The tables of Eusebian canons are contained in four pages of coloured architectural designs. For a full description of the MS. see Madden, *Gentleman's Magazine*, 1836, pp. 358-363, 468-477, 580-587, Thompson, *Catalogue of Ancient MSS.*, part ii (Latin), pp. 1-4; and for a discussion of its text, Berger, *Hist. de la Vulgate*, pp. 209-212, 225-242. The text of the Gospels was collated by G. M. Youngman for the edition of Wordsworth and White, in which it is indicated by the letter K.

The page reproduced (f. 141 b, reduced in scale and with part of the margins omitted) contains Isa. i. 1-31.

INCIPIT LIBER

ISAIAE PRO

PHETAE ·

5 **V**ISIO ISA
IAE FILII
AMOS ·
QUAM UI
DIT SUP(ER)
IUDAM ·
10 ET HIERU
SALEM · IN
DIEBUS · O
ZIAE · IOATHA(M)
achaz ezechiae regum iuda · Audite caeli
15 et auribus percipite · terra · q(uo)n(ia)m d(omi)n(u)s locutus
est · filios enutriui et exaltaui · Ipsi autem
spreuerunt me · Cognouit bos possessore(m)
suum et asinus praesepe domini sui · Israhel
non cognouit me · populus meus non intelle
20 xit · Uae genti peccatrici populo graui · ini
quitate · semini nequam filiis sceleratis ·
Dereliquerunt d(omi)n(u)m · blasphemauerunt s(an)c(tu)m
isr(ahe)l · abalienati sunt retrorsum · super quo
percutia(m) uos ultra addentes praeuaricatio
25 nem · Omne caput languidum et omne cor
maerens · a planta pedis usq(ue) ad uerticem ·
non est in eo sanitas · Uulnus et lior et pla
ga tumens · Non est circumligata nec cu
rata medicamine · neq(ue) fota oleo · Terra u(est)ra
30 deserta · Ciuitates uestrae · succensae igni ·
regionem uestram coram uobis alieni deuo
rant · Et desolabitur sicut in uastitate hosti
li · Et derelinquetur filia sion ut umbraculu(m)
in uinea · Et sicut tegurium in cucumerario ·
35 sicut ciuitas quae uastatur · Nisi d(omi)n(u)s exerci
tuum reliquisset nobis semen · quasi sodoma
fuissemus · Et quasi gomorra similes essemus ·
Audite uerbum d(omi)ni principes sodomorum ·
percipite aurib(us) legem d(e)i n(ost)ri · populus gomor
40 rae · Quo mihi multitudinem uictimarum
uestrarum dicit d(omi)n(u)s · Plenus sum holocausta
arietum · et adipem pinguium · et sangu
nem uitulorum et agnorum et hircoru(m)
nolui · Cum ueneritis ante conspectu(m) meu(m) ·

quis quaesiuit haec de manibus uestris · ut am
bularetis in atriis meis · Ne adferatis ultra
sacrificium frustra incensum · abhomina
tio est mihi · Neomeniam et sabbatum et fes
5 tiuitates alias non feram · Iniqui sunt coetis
uestri · Kalendas uestras et sollemnitates
uestras odiuit anima mea · facta sunt mihi
molestia · laboraui sustinens · Et cum exten
deritis manus uestras auertam oculos meos
10 a uobis · Et cum multiplicaueritis oratione(m)
non exaudiam · Manus uestrae sanguine
plena sunt · Lauamini · mundi estote ·
auferte malum cogitationum uestraru(m) ·
ab oculis meis · Quiescite · agere peruersae ·
15 Discite benefacere · Quaerite iudicium ·
subuenite oppresso · Iudicate pupillo · De
fendite uiduam · Et uenite et arguite me
dicit d(omi)n(u)s · Si fuerit peccata uestra ut cocci
num · quasi nix dealbabuntur · et si fuerint
20 rubra quasi uermiculus · uelut lana alba
erunt · Si uolueritis et audieritis bona ter
rae comedetis · Quod si nolueritis et me ·
ad iracundiam prouocaueritis gladius
deuorabit uos · quia os d(omi)ni locutum est · Quo
25 modo facta est meretrix ciuitas fideles ple
na iudicii · Iustitia habitauit in ea · Nunc
autem homicidae · Argentum tuum uer
sum est · in scoriam · Uinum tuum mixtum e(st)
aqua · Principes tui infideles socii furum ·
30 Omnes diligunt munera · sequuntur retri
butiones · Pupillo non iudicant · et causa
uiduae non ingreditur ad eos · Propter
hoc ait d(omi)n(u)s exercituum fortis isr(ahe)l · heu conso
labor super hostibus meis · et uindicabor
35 de inimicis meis · et conuertam manu(m) mea(m)
ad te · et excoquam ad purum scoriam tua(m)
et auferam omne stagnum tuum · et resti
tuam iudices tuos · ut fuerunt prius · et consi
liarios tuos sicut antiquitus · Post haec uoca
40 biris ciuitas iusti urbs fidelis · sion in iudicio
redimetur · et reducent eam in iustitia ·
Et conteret scelestos et peccatores simul ·
Et qui dereliquerunt d(omi)n(u)m consumentur ·
Confundentur enim ab idolis quibus sacri
45 ficauerunt · Et erubescetis super hortis
quos elegeratis · Cum fueritis uelut quer
cus defluentib(us) foliis · et uelut hortus absq(ue)
aqua · Et erit fortitudo uestra ut fauilla
stuppae · et opus uestrum quasi scintilla · Et
50 succendetur utru(m)q(ue) simul et n(on) erit qui extinguat ·



Respicitur uelut signaculum
 et scabit sicut uestimentum
 et uferetur ab impiis lux sua
 et brachium excelsum confringetur
 Numquid ingres super profunda maris
 et in nouissimis abissi deambulasti
 Numquid aperisti tibi sunt portae mortis
 et ostia tenebrosa uidisti
 Numquid considerasti latitudinem terrae
 Indica mihi sinistri omnia
 In qua uia habet lux
 et tenebrarum quis locustis
 Ut ducas unum quodque ad terminos suos
 et intelligas semitas domus eius
 Scietas tunc quod nasciturus esset
 et numerum dierum tuorum noueris
 Numquid ingres super ethera auras uis
 aut ethera auras grandinis aspexisti
 Quae praeparauit in tempus hostis
 Indiem pugnae et belli
 Per quam uiam spargitur lux
 diuiditur aether super terram
 Quis dedit uehementissimo Imbri cursum
 et uiam sonantis tonitruis
 Ut plueret super terram
 absque homine in deserto
 ubi nullus mortalium commoratur
 Ut impleat in uiam et deplacet
 et producat herbas uirescentes
 Quis est pluuiae pater
 uel quis genuit stillas rosis
 De cuius utero egrediuntur glacies
 et gelu de caelo quis genuit
 In similitudinem lapidis aquae durantur
 et super fluit abissi confringuntur
 Numquid coniunges ualibus micantes stellas pladas
 aut gignis arcturi poteris dissipare
 Numquid producis luciferum in tempore suo
 et uesperum super filios terrae consurgere facis
 Numquid nosti ordinem caeli
 et pones rationem eius in terra
 Numquid eleuabis in nebula uocem tuam
 et impetus aquarum operiet te
 Numquid mittere fulgora et ibunt
 et pluer tertia dicente tibi adsumus
 Quis possunt in uisceribus hominis sapientiam
 uel quis dedit gallo intelligentiam
 Quis enarrabit caelorum rationem
 et concentum caeli quis dormire facit
 Quando fundebatur puluis in terra
 et glebae compingebantur
 Numquid capiet leaena praedam
 et animam oculorum eius implebit
 quando cubat in antris et inspecubus insidians
 Quis praeparat cor uo etiam suam
 quando pulli eius clamant ad matrem uagantes
 eo quod non habeant cibos
 Numquid nosti tempus parturitionis in partu
 uel parturientes cor uas obseruasti
 Diminueras mensuram conceptus earum
 et scisti tempus partus earum
 In partu uentur ad partum et parturient

et fugietur et mittent
 Separantur filii earum
 per gunt ad partum
 egrediuntur et non reuertuntur ad eas
 Quis dimisit onagrum liberum
 et uincula eius quis soluit
 Cui dedit insolentiam domum
 et tabernacula eius in terra saluginis
 Contemnit multitudinem ciuitatis
 clamorem ex actoris non audit
 Circumspicit montes pascuae suae
 et uisita quaeque perquirat
 Numquid uolet pino et cyas seruire tibi
 aut morabitur ad praesepe tuum
 Numquid alligabis pino ceruicem ad arandum lororum
 aut confringes glebas uallium postea
 Numquid fiduciam habebis in magna fortitudine
 et derelinques labores tuos
 Numquid credideris quoniam reddas seminem tibi
 et aream tuam congreges
 Penna strutionum similis est pennis herodii et accipit
 quando derelinquit in terra oua sua
 tu forsitan implueris ale facies ea
 Obliuiscitur quod perconculcet ea
 aut derisus agri contemnat
 Duratur ad filios suos quasi non sint sui
 frustra laborauit nullo timore cogente
 Priuauit enim eandem sapientia
 nec dedit illi intelligentiam
 quoniam tempus fuerit in altum alas erigere
 deinde equitem et ascensorem eius
 Numquid praebis equo fortitudinem
 aut circumdabis collo eius hinc et inde
 Numquid suscitabis eum quasi lucifer
 gloria marium eius terror
 Terram ungula fodit
 exultat audacter
 In occursum pergit armatis
 contemnit pauperem praecedit gladio
 Super ipsum sonabit pharetra
 uiabit hasta et clypeus
 Feruens et fremens sorbet terram
 nec reputat tibiae sonare clangorem
 ubi audierit bucinam dicit uia
 procul odoratur bellum
 exhortationem ducum et ululatu exortetur
 Numquid per sapientiam tuam plumescit accipiter
 expandit alas suas ad austrum
 Aut ad praeseptum tuum eleuabitur aquila
 et in arduis pondus nidum suum
 In pulvis mandet et in praeruptis silicibus amoretur
 atque in accessis rupibus
 Inde contempletur aethera
 et de longe oculis eius prospiciunt
 pulli eius lambent sanguinem
 et ubique cadaver fuerit stercem ad ost
 Et dicit eis et alacritas est ad eos
 Numquid qui contendit cunctis tam facile conquestus
 utique quia quidam debet et respondere ei
 Respondit autem illis dicens et dixit
 Quis uult loquutus respondere quid possum
 manum meam ponam super os meum

Unum loquutus sum quod ueram mentem
 et aliorum quibus ultra non addam

Respondens autem illis dicens et dixit
 Accinge sicut uir lumbos tuos
 Interrogabo et indica mihi
 Numquid iratum facies iudicium meum
 et condempnabis me ut uiuificor
 Si habet brachium sicut
 et si uoce similis tonas
 Circumda tibi decorem
 et in sublime erigere et alto gloriosus
 et speciosus induere uestibus
 Disperge super bos superbum tuum
 et respiciens omnem arrogantem humilia
 Respice cunctos superbos et confunde eos
 et contemne impios in loco suo
 Abi condere in puluere simul
 et facies eorum demerge in foueam
 et ego confrabor quod plures et possis deponere
 Ecce iochemoth quem feci tecum
 fructum quasi bos comedat
 Fortitudo eius in lumbis eius
 et uir eius illius in umbilico ueneris eius
 Confringe caudam suam quasi cadrum
 nerui consiciliorum eius perplexis sunt
 Ossa eius uolue fistulas arbor
 carilago illius quasi laminae ferreae
 Ipse principium est uariarum
 quiescit eum ad placitum gladium eius
 Huic montes herbas ferunt
 et omnes bestiae agri luduntur
 Sub umbra dormit
 Insecro calami et locis humilibus
 Praeagunt umbram umbram eius
 circumdabunt eum salices torrentes
 Ecce absorbetis fluvium et non mirabitur
 habet fiduciam quod influat iordanis in os eius
 In oculis eius quasi amo capillum
 et in sudibus perforabit naves eius
 Angustia heros poteris iordanis amo
 et sine ligabis linguam eius
 Numquid ponet circulum in naribus eius
 et arilla perforabit naves eius
 Numquid multiplicabit dentes praecor
 aut loquatur tibi molles
 Numquid feriet tecum pacem
 et accipiet eum feruum semper tuum
 Numquid in ludos quasi aui
 aut ligabis illum ancillis tuis
 Concedens eum amari
 diuidens eum negotia tuis
 Numquid implebis figuras polleorum
 et gurgesum pectus capros illius
 pone super eum manum tuam
 memento belli nec ulora addas loqui
 Ecce spes eius frustrabitur eum
 et uidentibus cunctis praecipitabitur
 Non quasi crudelis suscitabo eum
 quis enim resistere potest uultui meo
 Quis ante dedit mihi ut reddam ei
 omnia quae sub caelo sunt mensurae

XV. ADDITIONAL MS. 24142.

THE Bible, in Latin, of St. Jerome's version, as edited by Theodulf, bishop of Orleans [circ. 795-818]; mutilated, wanting most of Genesis, the Minor Prophets, and the Catholic Epistles, and the whole of the Acts and Apocalypse. Written in the ninth century, probably at Orleans. In the seventeenth century it belonged to the monastery of St. Hubert in the Ardennes, in the diocese of Liège, whence it is sometimes known as the Codex Hubertianus. It was purchased by the British Museum in 1861 from a dealer.

Theodulf's work in editing the Vulgate was almost contemporaneous with Alcuin's, but had not the advantage of the Emperor's patronage, and hence had less effect. It was, moreover, less scientifically executed, the editor's tendency being rather to combine or amalgamate various readings than to select the better of them. His work is best represented by a manuscript in the Bibliothèque Nationale at Paris (Bibl. Nat. Lat. 9380), which belonged to the Cathedral of Orleans in the eleventh century, and is believed to have been produced under the direction of Theodulf himself. According to Berger (*Histoire de la Vulgate*, pp. 164-170), the text of the manuscript shows a remarkable mixture of Spanish and Anglo-Saxon influences, while the corrections (which he believes to represent the special work of Theodulf himself) are largely drawn from a text very similar to the Codex Vallicellianus of Alcuin's edition. Another MS., belonging to the Cathedral of Puy, is almost a duplicate of that just described in external appearance (both MSS. have a number of pages of purple vellum, with letters in gold and silver), but is less good in text, being apparently a carelessly executed copy of it. The present MS., the Codex Hubertianus, is similar to both of these in handwriting and general arrangement, though less beautiful in ornamentation, and must have been executed in the same school. According to Wordsworth and White (*Nouum Testamentum Latine*, i. 707, 709, 719), the original text of this MS. in the Gospels is akin to that of the Northumbrian family (the Codex Amiatinus and Lindisfarne Gospels and their kindred), while the corrections represent the text of Theodulf. On the subject of the Theodulfian MSS. see Delisle, *Les Bibles de Theodulfe* (*Bibliothèque de l'École des Chartes*, vol. xl. pp. 1-47), and Berger (*ll. cc.*).

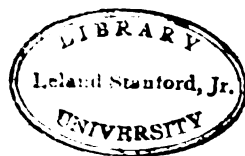
Vellum; ff. 248. 13 in. x 9½ in. Triple columns; written in a very small and neat minuscule hand of Carolingian type, without decoration, except the tables of Eusebian canons which precede the New Testament. The order of books is remarkable, and characteristic of the edition of Theodulf, being probably derived by him from Spain; Genesis to 2 Kings, the Prophets (except Daniel), Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Daniel, Chronicles, Ezra (including Nehemiah), Esther, Wisdom, Ecclesiasticus, Tobit, Judith, 1 and 2 Maccabees, Gospels, Pauline Epistles, Catholic Epistles, [Acts, Apocalypse]. At the beginning and end of both the other Theodulfian Bibles above described is some additional matter, including verses by Theodulf himself; but these have disappeared in the present copy through the mutilation of the MS. For a full description of the MS. see *Catalogue of Ancient MSS. in the British Museum*, part ii (Latin), pp. 5-8. Collated by Bishop Wordsworth for his edition of the Vulgate, and denoted by the letter H.

The page reproduced (f. 114 b) contains Job xxxviii. 14-xli. 2, written metrically, as in the other poetical books. The lines written in half-uncials (col. 2, ll. 57, 60, col. 3, l. 3) are in red ink.

Restituetur ut lutum signaculum
et stabit sicut uestimentum
Auferetur ab impiis lux sua
et brachium excelsum confringetur
5 Numquid ingressus es profunda maris
et in nouissimis abissi deambulasti
Numquid apertæ tibi sunt portae mortis
et ostia tenebrosa uidisti
Numquid considerasti latitudine(m) terrae
10 indica mihi si nosti omnia
In qua uia habitat lux
et tenebrarum quis locus sit
Ut ducas unumquodque ad terminos suos
et intellegas semitas domus eius
15 Sciebas tunc quod nasciturus esses
et numerum dierum tuorum noueras
Numquid ingressus es thesauros niuis
aut thesauros grandinis aspexisti
Quae praeparauit in tempus hostis
20 in diem pugnae et belli
Per quam uiam spargitur lux
diuiditur aestus super terram
Quis dedit uehementissimo imbri cursum
et uiam sonantis tonitru
25 Ut plueret super terram
absque homine in deserto
ubi nullus mortalium commoratur
Vt inpleret inuiam et desolatam
et produceret herbas uirentes
30 Quis est pluuiæ pater
uel quis genuit stillas roris
De cuius utero egressa est glacies
et gelu de caelo quis genuit
In similitudinem lapidis aquae durantur
35 et superfacies abissi constringitur
Nu(m)quid coniungere ualebis micantes stellas pliadas
aut girum arcturi poteris dissipare
Numquid producis luciferum in tempore suo
et uesperu(m) super filios terrae consurgere facis
40 Numquid nosti ordinem caeli
et pones rationem eius in terra
Numquid eleuabis in nebula uocem tuam
et impetus aquarum operiet te
Numquid mittes fulgora et ibunt
45 et reuertentia dicent tibi adsumus
Quis posuit in uisceribus hominis sapientiam
uel quis dedit gallo intellegentiam
Quis enarrabit caelorum rationem
et concentum caeli quis dormire faciet
50 Quando fundebatur puluis in terra
et glebae conpingebantur
Numquid capies leaenæ praedam
et animam catulorum eius implebis
quando cubant in antris et in specubus insidiantur
55 Quis praeparat coruo escam suam
quando pulli eius clamant ad d(eu)m uagantes
eo quod non habeant cibos
Numquid nosti tempus partus ibicum in petris
uel parturientes ceruas obseruasti
60 Dinumerasti menses conceptus earum
et scisti tempus partus earum
Incuruantur ad fetum et pariunt

et rugitus emittunt
Separantur filii earum
pergunt ad pastum
egrediuntur et non reuertuntur ad eas
Quis dimisit onagrum liberum
et uincula eius quis soluit
Cui dedi in solitudine domum
et tabernacula eius in terra salsuginis
Contempnit multitudinem ciuitatis
clamorem exactoris non audit
Circumspicit montes pascuae suae
et uirentia quaeque perquirat
Numquid uolet rinoceros seruire tibi
aut morabitur ad praesepe tuum
Numquid alligabis rinocerotam ad arandum loro tuo
aut confringet glebas uallium post te
Nu(m)quid fiduciam habebis in magna fortitudine ei(us)
et derelinques ei labores tuos
Numquid credes ei quoniam reddat sementem tibi
et aream tuam congreget
Penna strutionum similis est pinnis herodii et accipitris
quando derelinquit in terra oua sua
tu forsitan in pluere calefacies ea
Obliuiscitur quod pes conculcet ea
aut bestiae agri conterant
Duratur ad filios suos quasi non sint sui
frustra laborauit nullo timore cogente
Priuauit enim eam d(eu)s sapientia
nec dedit illi intellegentiam
Quu(m) tempus fuerit in altum alas erigit
deridet equitem et ascensorem eius
Numquid praebebis equo fortitudinem
aut circumdabis collo eius hinnitum
Numquid suscitabis eum quasi lucustas
gloria narium eius terror
Terram ungula fodit
exultat audacter
In occursum pergit armatis
contempnit pauorem nec cedit gladio
Super ipsum sonabit pharetra
uibrabit hasta et clypeus
Feruens et fremens sorbet terram
nec reputat tubae sonare clangorem
Ubi audierit bucinam dicet ua
procul odoratur bellum
exhortationem ducum et ululatum exercitus
Numquid per sapientiam tua(m) plumescit accipiter
expandens alas suas ad austrum
Aut ad praeceptum tuum eleuabitur aquila
et in arduis ponet nidum suum
In petris manet et in praeceptis silicib(us) co(m)moratur
atque inaccessis rupibus
Inde contemplatur aescam
et de longe oculi eius prospiciunt
Pulli eius lambent sanguinem
et ubicunque cadauer fuerit statim adest
ET ADIECIT D(OMI)N(U)S ET LOCUTUS EST AD IOB
Nu(m)quid qui contendit cu(m) d(e)o tam facile conquiescit
utique qui arguit d(eu)m debet et respondere ei
RESPONDIT AUTEM IOB D(OMI)N(O) ET DIXIT
Qui leuiter loquutus su(m) respondere quid possum
manum meam ponam super os meum

Unum loquutus sum quod utinam non dixissem
et alterum quibus ultra non addam
RESPONDENS AUTEM D(OMI)N(U)S IOB DE
TURBINE AIT
Accinge sicut uir lumbos tuos
interrogabo te et indica mihi
Numquid irritum facies iudiciu(m) meum
et condempnabis me ut tu iustificeris
Si habes brachium sicut d(eu)s
et si uoce simili tonas
Circumda tibi decorem
et in sublime erigere et esto gloriosus
et speciosis induere uestibus
Disperge superbos furore tuo
et respiciens omnem arrogantem humilia
Respice cunctos superbos et confunde eos
et contere impios in loco suo
Absconde eos in puluere simul
et facies eorum demerge in foueam
et ego confitebor quod saluare te possit dextera tua
Ecce behemoth quem feci tecum
fœnum quasi bos comedit
Fortitudo eius in lumbis eius
et uirtus illius in umbilico uentris eius
Constringit caudam suam quasi caedrum
nerui testiculorum eius perplexi sunt
Ossa eius uelut fistulae aeris
cartilago illius quasi laminae ferreae
Ipse principium est uiarum d(e)i
qui fecit eum adplicabit gladium eius
Huic montes herbas ferunt
et omnes bestiae agri ludent ibi
Sub umbra dormit
in secreto calami et locis humentibus
Protegent umbrae umbram eius
circumdabunt eum salices torrentis
Ecce absorbebit fluuium et non mirabitur
habet fiduciam quod influat iordanis in os eius
In oculis eius quasi amo capiet eum
et in sudibus perforabit nares eius
An extrahere poteris leuiathan amo
et fune ligabis linguam eius
Numquid pones circulum in naribus eius
et armilla perforabis maxilla(m) eius
Numquid multiplicabit ad te preces
aut loquetur tibi mollia
Numquid feriet tecum pactum
et accipies eum seruum sempiternum
Numquid inludes ei quasi aui
aut ligabis illum ancillis tuis
Concident eum amici
diuident eum negotiatores
Numquid inplebis sagenas pelle eius
aut gurgustium piscium capite illius
Pone super eum manum tuam
memento belli nec ultra addas loqui
Ecce spes eius frustrabitur eum
et uidentibus cunctis praecipitabitur
Non quasi crudelis suscitabo eum
quis enim resistere potest uultui meo
Quis antededit mihi ut reddam ei
omnia quae sub caelo sunt mea sunt



INCIPIT EPISTOLA PAULI
AD LAODICENSES.

PAULVS APOSTOLVS NON AB HOMINE.
neq. per hominem sed p̄ ih̄m. ^{xpm.} fratrib.
qui sunt laodice. Gratia vobis & pax adō
patre & dñō nostro ih̄u xp̄o. Gr̄ias ago xp̄o
p̄ om̄ē orationem meam. quod estis permanen
tes in eo. Et perseverantes in operibus eius.
Sperantes promissionem indie iudicationis. Neq.
deficiatis uos quorundam uani loquentia in
sinuantium se. ut uos auertant auertate euan
gelii. quod a me p̄dicatur. Et nunc d̄ fac̄
ut sint qui sunt ex me. in profectum ueritatis
euangelii. Deseruentes & facientes benigni
tatem operum. quae sunt salutis uite p̄ternae.
Et nunc sunt palam uincula mea. quae patior
in xp̄o. quibus letor & gaudeo. Et hoc
mihi est ad salutem p̄p̄uam. Quod ipsum
factum orationibus uestris. administrante
scō spū siue p̄ritam siue p̄mortem. Est enī
mihi uiuere in xp̄o & mori gaudium. Et ip
sum in uobis fac̄ misericordia sua. ut eandē
dilectionem habeatis. & sitis unanimēs.
Ergo dilectissimi ut audistis p̄sentia mei ita

XVI. ADDITIONAL MS. 11852.

THE Pauline Epistles, in Latin, of St. Jerome's version, written in the monastery of St. Gall (near the Lake of Constance in Switzerland), under the direction of Hartmut, abbot of that monastery 872-883. The volume also contains the Acts, Catholic Epistles, and Apocalypse, written at the same time and place, but apparently originally forming a separate book. At the end of the Pauline Epistles, the apocryphal Epistle to the Laodiceans is added in a different hand, which is believed (from a comparison with other MSS. at St. Gall containing what purport to be autograph dedications by Hartmut) to be that of Hartmut himself. The same hand has made corrections throughout the MS. How it left the monastery of St. Gall (which still retains its ancient library, founded in the eighth century, substantially intact) is unknown. In 1696 it was in the possession of a person named Künast or Kienast (perhaps Matthew Kienast, a Lutheran pastor, who died in 1711), and shortly afterwards was acquired by Raymond Krafft, Burgomaster of Ulm, in whose library it was seen and described by J. G. Schelhorn in 1725, and (after Krafft's death) by F. D. Häberlin in 1739 and 1753, and by M. Gerbert in 1765 and 1773. Early in the present century (probably in 1829) it was bought at Frankfort by the Rev. Samuel Butler, afterwards Bishop of Lichfield, whose entire collection of MSS. was purchased after his death by the British Museum in 1841.

The library and scriptorium of St. Gall, though its existence can be traced back to the eighth century, was first raised to importance by abbot Gozbert (816-836), and henceforth held a most important position in the history both of calligraphy and of the textual tradition of the Vulgate. Hartmut himself presented or bequeathed a large number of MSS. to the monastery, many of them written with his own hand; and a catalogue of the library made during his abbacy is still in existence, showing a total of over 400 volumes, of which forty-one are Biblical. Many of the inmates of the monastery were natives of the British Isles, and several of the MSS. in the library are written in Anglo-Irish hands. Hartmut's own hand, however, and all those which appear in the present MS. are Carolingian in character. The library of St. Gall became the centre of the Vulgate textual tradition in the Rhine valley and the adjoining countries. The *Glossa Ordinaria* which is found in the margins of an immense number of Biblical MSS., and which was the standard commentary on the Bible in the Middle Ages, was in its original form the work of Walafridus Strabo, who was dean of St. Gall before becoming abbot of Reichenau in 842; and the type of text found in these glossed Bibles shows traces of the influence of St. Gall. The monastery of St. Gall holds, therefore, an important place in the history of the Bible in western Europe (see Berger, *Histoire de la Vulgate*, 113-136).

The Epistle to the Laodiceans, which is added in Hartmut's own hand to the present MS., is found only in Latin MSS. or in translations from the Latin. Bishop Lightfoot, however, has made it probable that it had a Greek origin (*Colossians*, pp. 340-366). Its existence was known to Jerome, and it occurs in the oldest MS. of the Vulgate, the Codex Fuldensis, written in the middle of the sixth century, and in many later MSS. It is composed of a collection of phrases from the genuine Pauline Epistles, but has no claim to authenticity, its origin being doubtless due to the reference in Col. iv. 16 to 'the epistle from Laodicea.'

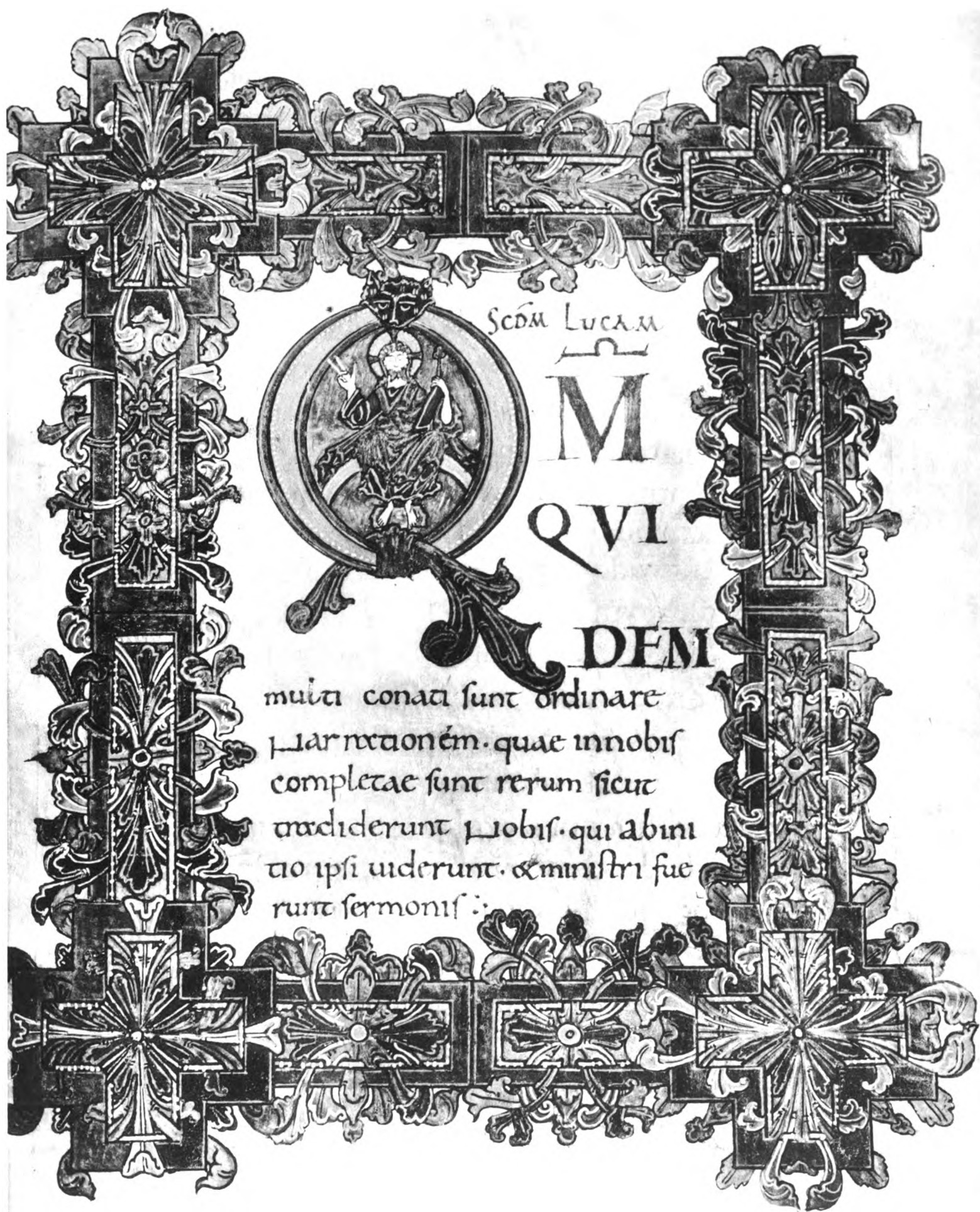
Vellum; ff. 215. 9½ in. × 6½ in. Single columns, of twenty-five lines to the page; written in several hands of Carolingian type. Titles and initials in red, but otherwise no ornamentation. As regards punctuation, a dot above the level of the writing is a full stop, while a dot in the middle of it has the value of a comma. Collated for Wordsworth and White's edition of the Vulgate, and indicated as U.

The page reproduced (f. 118) contains rather more than half the Epistle to the Laodiceans.

INCIPIT EPISTOLA PAULI
AD LAODICENSES

PAVLVS APOSTOLVS NON AB HOMINE ·
neq(ue) per hominem sed p(er) ih(esu)m^{chr(istu)m} fratrib(us)
5 qui sunt laoditiæ · gratia uobis et pax a d(e)o
patre et d(omi)no nostro ih(esu) chr(ist)o · Gratias ago chr(is)to
p(er) omne(m) orationem meam · quod estis permanen
tes in eo · et perseuerantes in operibus eius ·
Sperantes promissionem in die iudicationis · Neq(ue)
10 destituant uos quorundam uaniloquentia in
sinuantium se · ut uos auertant a ueritate euan
gelii · quod a me p(rae)dicatur · Et nunc d(eu)s faciet
ut sint qui sunt ex me · in profectum ueritatis
euangelii · Deseruientes et facientes benigni
15 tatem operum · quae sunt salutis uitæ æternæ ·
Et nunc sunt palam uincula mea · quæ patior
in chr(ist)o · quibus lætor et gaudeo · Et hoc
mihi est ad salutem perpetuam · quod ipsum
factum orationibus uestris · administrante
20 s(an)c(t)o sp(irit)u siue p(er) uitam siue p(er) mortem · Est eni(m)
mihi uiuere in chr(ist)o et mori gaudium · Et ip
sum in uobis faciet misericordia sua · ut eande(m)
dilectionem habeatis · et sitis unanimes ·
Ergo dilectissimi ut audistis p(rae)sentia mei ita





SCDM LUCAM

M

QVI

DEM

multi conati sunt ordinare
paroxysmum. quae in nobis
completae sunt rerum sicut
tradiderunt nobis. qui ab ini-
tio ipsi uiderunt. & ministri fue-
runt sermonis :

XVII. ROYAL MS. 1 D. IX.

THE Gospels in Latin, of St. Jerome's version; written, probably at Winchester, early in the eleventh century. It was probably written for either Christ Church or St. Augustine's, Canterbury, as it contains (f. 44 b) a charter of king Cnut, confirming the privileges of the Church, addressed to Lyfing, archbishop [of Canterbury, 1013-1020], Godwine, bishop [of Rochester, dates uncertain], and Ælmer, abbot [of St. Augustine's, Canterbury, 1006-1022]; and on f. 43 b is a note of the reception of king Cnut and his brother Harold into a confraternity which may be that of Christ Church (as assumed by Wanley, in *Hickes' Thesaurus*, ii. 181) or St. Augustine's, signed by brothers Ðorð, Kartoca, and Thuri. These documents probably belong to about the year 1017, when Cnut became king of all England; and it is likely that the book in which they are written was then a new acquisition on the part of the monastery. Subsequent to the dissolution it became, like several other Canterbury books, the property of John, Lord Lumley, whose library was purchased, after his death in 1609, for Henry, Prince of Wales, eldest son of James I.

The interest of the volume lies in its illumination, which is a fine example of a style which broke out into great splendour in southern England about this time, and of which the special home was Winchester. Its characteristics are the employment of a frame-work of broad gold bands, intertwined with luxuriant foliage, and sometimes inclosing medallions containing small figures. The finest (and also probably the earliest) extant example of it is the Benedictional written for Æthelwold, bishop of Winchester 963-984, and restorer of New Minster (or Hyde Abbey) in that city, now in the possession of the Duke of Devonshire. Other fine specimens are the Gospels, written probably at New Minster early in the eleventh century, and now in the British Museum (Add. MSS. 34890), in which broad bands of silver are employed as well as gold (see Warner's *Illuminated MSS. in the British Museum*, 2nd series, pl. 2); and the Missal of Robert of Jumièges, Bishop of London 1044-1051, and Archbishop of Canterbury 1051, believed also to have been written at New Minster about 1013-1017, and now at Rouen (edited, with facsimiles, by the Rev. H. A. Wilson for the Henry Bradshaw Society, 1896). The connexion of these three books with New Minster (and to them may be added the Charter of Foundation of New Minster in 966, now Brit. Mus. Cotton MS. Vesp. A VIII, and the Benedictional or Pontifical of Robert of Jumièges, now at Rouen, but evidently written at New Minster, and by some supposed, though without much evidence, to have been written for Æthelgar, abbot of New Minster 965-977, and afterwards Bishop of Selsey and Archbishop of Canterbury), and the similarity of style between them and the present volume, make it highly probable that the latter was written at Winchester, if not at New Minster itself. A later development of the style, in which thin bars of colour are substituted for broad bars of gold, may be seen in Brit. Mus. Arundel MS. 60, a Latin Psalter with interlinear glosses in English (see Thompson, *English Illuminated Manuscripts*, fol. 7).

Vellum; ff. 150. 13 $\frac{3}{8}$ in. \times 10 $\frac{1}{4}$ in. Written in a large and clear minuscule hand, in paragraphs, generally short in length. The last leaf of St. John's Gospel is missing. The first words of each Gospel are enclosed in ornamental designs, as shown in the plate. The letters in these illuminated pages, and the initial letters of paragraphs, are written in gold. The Eusebian canons and sections are indicated in the margins, but no table of canons is prefixed to the text. At the end of the volume is a lectionary for the whole year. According to the old catalogue of the Royal Library, made in 1734, the original binding was of wooden boards, one of which was hollowed out, either for the collection of alms or to receive some kind of ornament.

The page reproduced (f. 70) contains Luke i. 1, 2.

S(E)C(UN)D(U)M LUCAM

Q(ONIA)M
QUI
DEM

multi conati sunt ordinare
narrationem · quae in nobis
completae sunt rerum sicut
tradiderunt nobis · qui ab ini-
tio ipsi uiderunt · et ministri fue-
runt sermonis ·



XVIII. HARLEY MS. 1802.

THE Gospels, in Latin, of St. Jerome's version; written at Armagh by Mælbriht hua Mæluanaigh in the year 1138. Formerly in the Bibliothèque du Roi at Paris; but like Harl. MS. 1775 (see above, pl. ix) it was stolen thence by Jean Aymon and sold by him (before 1718, see Toland, *Nazarenus: An Account of an Irish Manuscript of the Four Gospels*, 2nd ed., p. 15, note 28) to the Earl of Oxford.

The MS. represents, in a late stage, the Irish hand and style of decoration which, in the early days of its splendour, gave birth to such magnificent volumes as the Book of Kells and (indirectly) the Lindisfarne Gospels. It includes Irish verses (inserted, with other matter, between the genealogy in Matt. i. 1-17 and the rest of the Gospel) and inscriptions, partly in Latin and partly in Irish, by the scribe of the MS., giving us his name and age; while the longest of these inscriptions, at the end of the Gospel of St. John, mentions a number of historical events which fix its date to the year 1138.

Vellum; ff. 156. 6½ in. × 4½ in. Written in a small minuscule hand of Irish character. The Gospel of St. Matthew, and the first few chapters of Mark and Luke, are furnished with interlinear and marginal glosses. Pages of decorative design, with very grotesque figure-drawing, are prefixed to the Gospels of SS. Mark and Luke; and the initial letters of each Gospel are adorned with coloured patterns. Otherwise the ornamentation consists only of patches of red, green, or yellow in the initial letters of sentences. A long discussion of the date of the MS. is given by Humphrey Wanley, Lord Oxford's librarian, in his *Catalogue of the Harleian Library*. A full description, especially of the Irish parts of the MS., is given by Dr. William Reeves in the *Proceedings of the Royal Irish Academy*, vol. v. 1851; see also Westwood, *Palaeographia Sacra Pictoria*, pl. 18, and *Palaeographical Society*, i. pl. 212.

The page reproduced (f. 128) contains John i. 1-15.

IN Principio erat uerbum .
 (et) u(er)bum erat ap(ud) d(eu)m . (et) d(eu)s erat u(er)bu(m) .
 h(oc) erat in principio apud d(eu)m . O(mn)ia
 p(er) ipsum f(a)c(t)a s(un)t . (et) s(i)n(e) ipso f(a)c(tu)m (est) n(ih)l .
 5 quod f(a)c(tu)m (est) in eo uita (est) . et uita erat i(n) ip(s)o
 lux hominum . (et) lux in tenebris lucet .
 (et) tenebræ eam non comprehenderunt .
 Fuit homo misus a d(e)o : cui no(men) erat io(ha)n
 nis : hic uenit in testimoni(u)m . ut testimonium
 10 p(er)hiberet de lumine . ut om(ne)s crederent p(er)
 illum . Non erat ille lux . s(ed) ut testimonium
 p(er)hiberet de lumine . Erat (enim) lux uera .
 q(uae) illuminet omnem hominem uenientem i(n) h(un)c
 mundum . in mundo erat . (et) mundus p(er) ips(u)m
 15 f(a)c(tu)s (est) . (et) mundus eum n(on) cognouit . In p(ro)p(ri)a
 uenit . (et) sui eum non receper(un)t . q(uo)tquot (autem)
 receperunt eu(m) . dedit eis potestatem fi
 lios d(e)i fieri . his qui credunt in no(min)e eius .
 qui non ex sanguinibus . neq(ue) ex uoluntate
 20 carnis . neque ex uoluntate uiri . s(ed) ex d(e)o
 nati sunt . Et u(er)bum caro f(a)c(tu)m (est) . (et) habita
 uit in nobis . (et) uidimus gl(ori)am e(ius) . gloria(m)
 quasi unigeniti a p(at)re . plenu(m) gr(a)tiae (et) u(er)itatis .
 IOhannes testimoni(u)m p(er)hibet de ipso .
 25 (et) clamat . dicens . Hic erat . q(uem) d(i)xi uob(is) .



XIX. ROYAL MS. 1 D. 1.

THE Bible in Latin, of St. Jerome's version, followed by the 'Interpretationes Nominum Hebreorum' of Remigius of Auxerre; written in southern England in the thirteenth century by a scribe named William of Devon. The style of illumination closely resembles that of MSS. known to have been written about this date at Rochester, many of which subsequently found their way into the Royal Library; and the prominence given to St. Martin in the principal illuminated page of the volume (f. 4 b) has given rise to the suggestion that the MS. was executed for Laurence de St. Martin, Bishop of Rochester 1251-1274 (Warner, *Illuminated MSS. in the British Museum*, first series, pl. 3). On the other hand, the prominent representation of the martyrdom of Becket and of incidents from his legend on f. 231 b, and of SS. Peter and Paul, the special patrons of St. Augustine's, Canterbury, on f. 4 b (while St. Andrew, the patron saint of Rochester, is not represented), may be held to point rather to Canterbury; and the appearance of St. Martin, who had a well-known church at Canterbury, would not be out of keeping with this ascription. Apart from the name of the scribe, however, which is given at the end of the Bible text (f. 540 b), there is no direct evidence to show either where the MS. was written or how it entered the Royal Library.

The thirteenth century was an important period in the history of the Bible in Western Europe. The condition of the Vulgate text became an object of the attention of the scholars of the newly established University of Paris, under the influence of the French king, St. Louis. They did not, indeed, conduct a very scientific revision of the text, but they formed a standard text amid the welter of corruptions which had overwhelmed the labours of Alcuin and his successors, and their text became the foundation upon which Popes Sixtus and Clement based the printed Vulgate which is still the Bible of the Roman Church. Further, a doctor of the University of Paris, Stephen Langton, afterwards the great Archbishop of Canterbury who led the barons of England in their struggle with King John, divided the Bible text into the chapters which continue in use to the present day. A great outburst of activity in the circulation of the Scriptures seems to have taken place at this period, and copies of the Bible, made generally on thin vellum in double columns and in very small hands, have come down to us from the thirteenth century in large numbers. (Cf. Berger, *Revue de Théologie et de Philosophie*, tom. 16, Lausanne, 1883, pp. 41-66, and *De l'histoire de la Vulgate en France*, Paris, 1887.)

The present MS. is interesting, not only as a representative of this period of activity in the circulation of the Bible text, but also as an example of the development of the art of illumination in southern England and in the closely allied school of northern France. The initial letters of chapters are decorated with simple red and blue patterns; those of the several books of the Bible are on a larger, though still moderate, scale, illuminated in gold and colours, sometimes containing delicately executed figure designs, and with off-shoots which already run far up and down the sides of the column of writing, though they do not yet approach the luxuriance of the illuminated borders of the fourteenth and (still more) fifteenth centuries. In addition, the Bible text is preceded by a nearly complete page of figure designs, with the Crucifixion and the Virgin and Child as central subjects; the Psalter is preceded by half a page of similar designs, one of which is the murder of St. Thomas of Canterbury; and the first pages of the Old and (to a less extent) the New Testament are ornamented with elaborate borders containing a large number of small miniatures. A special feature of this MS., as of some others of the same period, is furnished by the admirably executed grotesque figures of men and animals with which many of the decorative borders are enlivened.

Vellum; ff. 582. 12 $\frac{3}{4}$ in. x 8 in. Double columns of 50 lines each; written in a somewhat small and closely-packed but very regular hand. For a coloured reproduction of the principal page of miniatures (f. 4 b) see Warner, *l. c.*

The page reproduced (f. 5) contains the first chapter of Genesis.

IN principio creauit deus celum (et) terram. Terra autem erat inanis (et) vacua: (et) tenebre erant super faciem abyssi. et
 5 spiritus domini ferebatur super aquas. Dixitque deus fiat lux. Et facta est lux. Et uidit deus lucem quod esset bona: et diuisit lucem a tenebris. appellauitque
 10 lucem diem: (et) tenebras noctem. factumque est uespere (et) mane: dies unus. Dixit quoque deus. fiat firmamentum in medio aquarum: (et) diuidat aquas
 15 ab aquis. Et fecit deus firmamentum. diuisitque aquas que erant sub firmamento ab hiis que erant super firmamentum. Et factum est ita. uocauitque deus firmamentum celum. (et) factum est uespere (et) mane: dies secundus. Dixit uero deus. Congregentur aque
 20 que sub celo sunt in locum unum: (et) appareat arida. factumque est ita. Et uocauit deus aridam terram: congregatio(n)esque aquarum appellauit maria. Et uidit deus quod esset bonum: et ait. Germinet terra herbam uiuentem
 25 (et) facientem seminem. (et) lignum pomiferum faciens fructum iuxta genus suum. cuius semen in semine ipso sit super terram. Et factum est ita.
 30 Et protulit terra herbam uiuentem (et) afferentem semen iuxta genus suum: lignumque faciens fructum (et) habens unumquodque sementem secundum speciem suam.
 35 Et uidit deus quod esset bonum: factumque est uespere (et) mane: dies tercius. Dixit autem deus. fiant luminaria in firmamento celi. (et) diuidant diem ac noctem. (et) sint in signa (et) tempora
 40 (et) dies (et) annos. ut luceant in firmamento celi. (et) illuminent terram. Et factum est ita. Fecitque deus duo magna luminaria. luminare ma-

ius ut preesset diei: (et) luminare minus ut preesset nocti. et stellas. (et) posuit eas in firmamento celi: ut lucerent super terram. (et) preessent diei ac nocti. (et) diuiderent lucem ac tenebras. Et uidit deus quod esset bonum: (et) factum est uespere (et) mane: dies quartus. Dixit (etiam) deus. Producant aque reptile anime uiuentis (et) uolatile super terram: sub firmamento celi. Creauitque deus cetera genera. (et) omnem animam uiuentem atque motabilem. quae produxerant aque in species suas. (et) omne uolatile secundum genus suum. Et uidit deus quod esset bonum: bene dixitque eis dicens. Crescite (et) multiplicamini. (et) replete aquas maris: auesque multiplicentur super terram. (et) factum est uespere (et) mane: dies quintus. Dixit quoque deus. Producat terra animam uiuentem in genere suo: inuenta (et) reptilia (et) bestias terre secundum species suas. factumque est ita. Et fecit deus bestias terre iuxta species suas. (et) iumenta (et) omne reptile terre in genere suo. Et uidit deus quod esset bonum: (et) ait. Faciamus hominem ad ymaginem (et) similitudinem nostram. (et) presit piscibus maris (et) uolatilibus celi. (et) bestiis terrae. uniuersaeque creature. omni(que) reptili quod mouetur in terra. Et creauit deus hominem ad ymaginem (et) similitudinem suam. ad ymaginem dei creauit illum. masculum (et) feminam creauit eos. Bene dixitque illis deus (et) ait. Crescite (et) multiplicamini. (et) replete terram. (et) subicite eam. (et) dominamini piscibus maris (et) uolatilibus celi. (et) uniuersis animantibus que mouentur super terram. Dixitque deus. Ecce dedi uobis omne herbam afferentem semen super terram (et) uniuersa ligna que habent in semetipsis sementem generis sui. ut sint uobis in escam. (et) cunctis animantibus terre. omni(que) uolucris celi. (et) uniuersis que mouentur in terra. (et) in quibus est anima uiuens ut habeant ad uescendum. (et) factum est ita. uiditque deus cuncta que fecerat: et erant ualde bona. (et) factum est uespere et mane: dies sextus.



Quia scilicet euangelii secundum marcum. Ecce mitto
angelum meum ante faciem tuam qui praeparabit
uiam tuam ante te;

Eter ys godspelles ancin. halendes epi
stet zodes sine. Spa appten is on pas
pagan bec isara. Hinc asende mine an
sel be pas an pinne ansyne. Se ze zane pad
pinne pes be pas an he. clepgeude stefen on
ham pestene ze zappiad dphicnes ps. dod
phtre his fidas. Iohannes pas on pestene
pulsende 7 bodiende. dædbote fulpht on
synna pas zycenisse 7 to him fepde eall inde
isa pice. 7 ealle ierosolima. pape. 7 rapon fira
him zepullode on jordanes flude. hysa
synna andæten ne. And Iohannes pas ze sepid
mid oluendes hære. 7 pellen zypdel pes en
be his lædenne. 7 an stapen 7 pude huziz
heat. 7 he bodede 7 qæd. ppenzra gemd æp
dæ me pas neam ic purde þ ic his stona
ppansa birgende un enytre se fullge eoy an
pæpe. he eoy fullod an halsu gaste. 7 erit
the anazareth galilee 7 baptizatus est iohanne
O þa dagu wse hædend fira. sincordane.
mazareth galilee. 7 pes zepullod on jordan

L. 11. 6. III

XX. ROYAL MS. I A. XIV.

THE Gospels, in English; a copy written in the twelfth century of a translation made in Wessex in the tenth or eleventh century. Formerly in the library of St. Augustine's, Canterbury, the press-mark of which (Distinctio XVI, Gradus IIII) appears on the page reproduced. After the dissolution of the monasteries it became the property of Archbishop Cranmer, whose name (Thomas Cantuarien[sis]), written by his secretary, appears on the same page, together with that of its subsequent owner, John, Lord Lumley, and its press-mark in the Royal Library, which it entered with the rest of Lord Lumley's books in 1609.

This plate resumes the history of the English Bible, which was begun in connexion with the interlinear glosses inserted in the so-called Psalter of St. Augustine (pl. x) and the Lindisfarne Gospels (pl. xi). The present version of the Gospels appears to have been made soon after the Lindisfarne gloss, namely, about the end of the tenth century (see next article); but whereas that was made in the north of England and is in the Northumbrian dialect, this was made in the south and in the dialect of Wessex. It is especially notable as being the first independent version of the Gospels in English, *i.e.* the first in which the English translation stands by itself, without the Latin from which it is taken. Six copies of it are known to exist, the earliest being one in the library of Corpus Christi College, Cambridge, which was written in the monastery of Bath by one Ælfric, probably early in the eleventh century.

Vellum; ff. 175. 8½ in. × 5½ in. Written in a rather rough hand, with no ornamentation except plain coloured initials. The order of the books is Mark, Matthew, Luke, John. The MS. was copied from Bodl. MS. 441 at Oxford (Skeat, *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, 1871-1887, preface to St. Luke's Gospel, pp. vii, viii). A collation of the whole MS. is given by Skeat in his edition of this version (*op. cit.*).

The page reproduced (f. 3) contains Mark i. 1-9.

Text(us) iiii euangelior(um) Aug(ustini) d(istinctio) xvi. g(r)a(dus) IIII
Thomas Cantuarien(sis) 1. a: xiv
p. 2.

Initiu(m) s(an)c(t)i euangelii secundu(m) marcu(m). Ecce mitto
angelum meu(m) ante faciem tua(m). qui p(re)parabit
uia(m) tua(m) ante te;

5 **H**ER ys Godspelles angin, halendes cri
stes godes sune. Swa awriten is on þas
witegan bec isaia(m). Nu ic asende mine æn
gel beforan þinre ansyne Se gegarewað
þinne weg beforan þe. clepigende stefen on
þam westene gegarwiað drihtnes weg. doð
10 rihte his siðas. Iohannes wæs on westene
fulgende (and) bodiende. dædbote fulwyht on
synna forgyfenyse (and) to him ferde eall iude
isca rice. (and) ealle ierosolima ware. (and) wæron fra(m)
him gefullode on Iordanes flode. hyora
15 synna andettenne. And Iohannes was gescryd
mid oluendes hære. (and) fellen gyrdel wæs em
be his lændenne. (and) garstapen (and) wude hunig
he æt. (and) he bodede (and) cwæð. strengra cymð æf
ter me þæs ne æm ic wurðe þ(æt) ic his scona
20 þwanga bugende un cnytte. Ic fullige eow on
wætere. he eow fulloð on halgu(m) gaste. Venit
ih(esu)s a nazareth galilee (et) baptizatus est a ioha(n)ne
On þa(m) dagu(m) co(m) se hælend fra(m) ƿ in iordane.
nazareth galilee. (and) wæs gefullod on Iordane

Lumley



modhē minne hāre dūp.

loc. m. ille non distat a monte moria p̄ter
unius diei. 7 ē inter bethel 7 hay:
In monte dñs uidebit. 7 sic respicit
ysaac i monte: sic uideat nos in hac
angustia. dñe ñ libationis ysaac di-
cunt hebrei p̄mā diē septembris.

hāp

XXI. COTTON MS. CLAUDIUS B. IV.

PARAPHRASE of the Pentateuch and book of Joshua, in English, by Ælfric the Grammarian, written in the eleventh century; with Latin notes (from Jerome and elsewhere) added in a somewhat later hand in the margin and in blank portions of the spaces left for illustrations. Formerly in the library of Sir Robert Cotton, but no trace is left of its earlier history. It is imperfect at the beginning, where the first leaf of the author's introduction is lost, and also at the end, the last verse of Joshua being lost, together with the book of Judges (and perhaps the other historical books of the Old Testament), which probably followed it. The author, in his *Treatise concerning the Old and New Testament* (ed. W. Lisle, London, 1623), states that, in addition to the Heptateuch, he translated 'some part' of the books of Kings, a homily of the book of Job, and the books of Esther ('briefly after my manner'), Judith and Maccabees; but these, except the homily on Job and a fragment of Judith (which are included in Thwaites' edition, mentioned below), are not now extant.

The identity of the author has been a matter of dispute, and he has commonly been taken to be Ælfric, Archbishop of Canterbury, who died in 1006. This identification, however, is impossible, since the author, in the preface to his Homilies (ed. B. Thorpe, Ælfric Society, London, 1843-1846), speaks of 'king Æthelred's day' as a time now past (Æthelred died in 1016); while in his Treatise above mentioned, written subsequently to both the Paraphrase and the Homilies (since both works are mentioned in it), he speaks of himself as abbot. He appears to have been a monk of Abingdon, to have been transferred thence by Bishop Æthelwold to the Old Minster at Winchester, thence to have been sent by Bishop Ælfheah to be abbot of Cerne, in Dorset, a monastery founded by Æthelmær, ealdorman of Devonshire, and ultimately to have been made abbot of Eynsham, in Oxfordshire, which was also founded by Æthelmær (see *Dict. of Nat. Biog.*, s.v.). The Paraphrase is dedicated to Æthelweard, son of Æthelmær and his successor in the office of ealdorman, at whose request it was made. The date of its composition would thus appear to be early in the eleventh century. Only two copies of it are now known to exist, namely the one now under notice, and one in the Bodleian Library at Oxford (Cod. Laud. Misc. 509), from the latter of which it was printed by E. Thwaites in 1698. Ælfric was also the author of a Latin-English Grammar and Glossary (whence his surname of Grammaticus) and of other works.

The present MS. is somewhat earlier than that given in the preceding plate, but the original of the Wessex Gospels has generally been referred to a date about half a century before Ælfric's work. It is noticeable, however, that Ælfric, in the preface to his first series of Homilies, says that the English at that time 'had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which king Ælfred wisely turned from Latin into English, which are to be had'; and in his subsequently-written Treatise he speaks as if no English version of the Gospels were accessible, referring his readers instead to his own Homilies on the Gospels. Ælfric having been himself an inhabitant of Wessex in the earlier part of his life, it is hardly possible that the English version of the Gospels can have been current there before the year 1000, and probably it was not produced much earlier than his Paraphrase. In any case the latter holds much the same place with regard to the history of the Old Testament in England as the former with regard to the New. It is not indeed wholly a translation, some parts of the original being paraphrased and others condensed; but with the exception of the Biblical poem of Cædmon, which is necessarily less close to the original, it is the earliest form

in which the Old Testament narrative was made known to the English people in their own tongue.

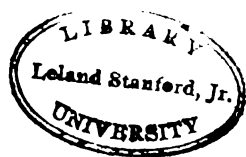
Vellum; ff. 156. 12 $\frac{1}{2}$ in. \times 8 $\frac{3}{4}$ in. Written in a rather large minuscule hand of Anglo-Saxon type, and copiously furnished throughout with illustrations, depicting the various incidents of the narrative. In the latter half of the volume the illustrations are left unfinished, the figures being just blocked out in colour, and the heads drawn in outline, without features. In a few places the artist has not begun his work at all, blank spaces being left for it.

The page reproduced (f. 38) contains Ælfric's version of Genesis xxii. 13-18, with a pictorial representation of the sacrifice of Isaac. The photograph is slightly reduced in scale.

iob desce(n)dit. Sic(ut) sc(r)iptu(m) e(st) i(n) exordio uoluminis ei(us). Vir erat i(n) t(er)ra hus: n(ome)n ei(us) iob: ler(onimus) dic(it). Male ig(itur) q(u)ida(m) estimant eu(m) c(ss)e d(e) gen(er)e esav. Siq(u)ide(m) q(uo)d i(n) fine libri ipsi(us) habet(ur). eo q(uo)d d(e) syro sermone t(ra)nslat(us) est: q(ui) qu(a)rt(us) sit ab esav: et reliq(u)a q(ua)e ibi co(n)tinent(ur): in hebreis uoluminib(us) n(on) habent(ur):

súnu isaac: Hé het þaþa stowe d(omi)n(u)s uidit. þ(æt) ys gode gesyhð. (and) gyt ys gesæd swá in mόνte d(omi)n(u)s uidit. þ(æt) ys góde gesyhð ón dúne; Éft clypode sé éngel. abraham. (and) cw(æþ). íc swérige ðurh míne sylfne; sáede sé ælmihtiga nu ðu noldest arian þínu(m) ancennedan súna. ác ðe wæs mín ége mare þon(ne) hys líf. íc ðe nu bletsige (and) ðinne ofspringe gemenigfylde: swa swa steorran on héofonum. (and) swa swa sánd céosel on sáe. þin ofspringe sceal agan héora feonda gáta. (and) ón þínu(m) sáede beoð ealle ðeoda gebletsode. fórþanðe þú gehyrsu modest mínre hæse ðus;

locus (enim) ille non distat a monte moria p(er) iter unius diei. (et) e(st) inter bethel (et) hay: In monte d(omi)n(u)s uidebit. Qu(as)i. Sic(ut) respexit ysaac i(n) monte: sic uideat nos in hac angustia. die(m) u(er)o lib(er)ationis ysaac dicunt hebrei prima(m) die(m) septembris:



Domine domine gentes cantu 96
 emi uoni quia inuabilia fecit.
 Ege men gynges to on lord a
 uelde dunge for he has don us
 der ful ynges. Saluauit si
 bi dexteram. i. auxilium. i. e. legem
 eius et brachium. i. prestatorem
 sanctum eius. The saues to hym pe helpe of hys
 chosen and hys hof pouste. Notum fecit dominus sa
 firaye omni inuiscerem gentem. i. enclauit in sua. Qui
 domus hys made hys helpe euolben and sheldes hys
 ysternes in oyr of men. Recordatus est misericordie
 sue sue et uisitationis sue domini ist. The yout o
 hys meos and on hys cornes to ye lions of ist. U
 deunt omnes omnes regnum regie salutay e dei uostri
 inuiscerem deo omis regie caritate exultato et psallite.
 Alleluia. Alleluia. hys of ye esse deien se helpe of om
 lord god he alle peye ioye to god and gynges and ga
 der and i. alle. Psallite dno inuiscerem inuiscerem
 et uoce psalmi in tubis. i. in tubis et uoce tube coeue.
 Gynges to on lord in hays and in uoce of psalme
 in tymes deie and uoce of tymes of hyme. In
 bilate in conseru regis dno inuiscerem mase et plem
 tndu eius orbis regis qui habitant in eo. Cota
 der in regit of ye hys on lord be ye se stied
 and hys plemte ye world and in pat wonen per
 nne. Humilia plaudant manum omnes montes ex
 ultabunt. i. inuiscerem dno quoniam reuit in digne fia.
 Ege pleses shul ioye to godes wey fonde and
 inuiscerem shal gladen of reoyt of on lord for he

XXII. ADDITIONAL MS. 17376.

THE Psalter and Canticles in Latin and English; written about the middle of the fourteenth century. The MS. also contains the religious poems of William of Shoreham, who was admitted Vicar of Chart Sutton, near Leeds, in Kent, in the year 1320; and from this circumstance William of Shoreham has been supposed to be the author of the translation of the Psalms also. It has been shown, however, that the two works must have had their origin in different parts of the country, Shoreham's poems being in the Kentish dialect, while the Psalter is in that of the West Midlands (see *The Earliest Complete English Prose Psalter*, by Karl D. Bülbring, *Early English Text Society*, 1891, pp. vii-ix). The history of the MS. is unknown until 1828, when it was purchased from a dealer by Mr. A. Henderson of Edinburgh, at the sale of whose library in 1848 it was bought for the British Museum.

Throughout the Middle Ages the Psalter was a favourite book in England, and was translated earlier and oftener than any other part of the Bible. The first direct translation of any book of the Bible into English (Cædmon's poetical paraphrase of the Bible narrative not being reckoned) was the Psalter of Aldhelm, bishop of Sherborne, who died in 709. King Alfred, also, is said to have been engaged on a translation of the Psalter at the time of his death. Both these versions, unfortunately, are lost. The earliest extant English translation of any part of the Bible is, however, again a Psalter, namely the interlinear gloss described above under Plate X; and similar glosses are found in several other MSS. of later date. In the thirteenth century, again, when the English language was beginning to recover from the long period of depression which followed the Conquest, a metrical version of the Psalms was produced, of which several copies are still extant; while the fourteenth century saw the appearance of two prose versions, one of which is described here, and the other in the following plate. In both cases the translation is verse by verse, the Latin text being given before the corresponding English. Only one other copy of the present version is known, which is preserved in the library of Trinity College, Dublin. From these two MSS. the text of the entire work has been edited by Dr. Bülbring (*op. cit.*).

Vellum, ff. 221, the Psalter itself, with the Canticles appended to it, occupying 149 ff. $7\frac{3}{4}$ in. \times $5\frac{1}{4}$ in. Initial letters of psalms are flourished in red and blue, and small red and blue capitals mark the beginnings of verses.

The page reproduced (f. 92) contains Ps. xcvi. 1-8.

CAntate domino gentes canti
cum nouu(m) quia mirabilia fecit.
¶ 3e men syngeþ to our lord a
newe songe for he haþ don wo(n)
5 derful þynges. Saluauit si
bi dexteram. i(d est) auxilium ele(ct)oru(m)
eius et brachiu(m) · i(d est) potestatem
sanctum eius. ¶ He saued to hym þe helpe of hys
chosen and hys holi pouste. Notum fecit dominus sa
10 lutare suu(m) in conspectu gentiu(m) reuelauit iusticia(m) sua(m).
¶ Our lord made hys helpe knowen and shewed hys
ryȝtfulnes in syȝt of men. Recordatus est misericor
die sue et veritatis sue domui isr(ae)l. ¶ He þouȝt o(n)
hys mercy and on hys soþnes to þe hous of isr(ae)l. Ui
15 derunt omnes omnes termini terre salutare dei nostri
iubilare deo om(n)is terra cantare exultare et psallite.
¶ Alle þe contre hys of þe erþe seȝen þe helpe of our
lord god he alle þerþe ioieþ to god and syngeþ and gla
deþ and v(er)seileþ. Psallite d(omi)no in cithara in cithara
20 et voce psalmi in tub(is) ductilibus et voce tube cornee.
¶ Syngeþ to our lord in harp and in voice of psalme
in trumpes bete(n) and voice of trumpes of horne. Iu
bilate in conspectu regis d(omi)ni moueat(ur) mare et pleni
tudo eius orbis terrar(um) qui habitant in eo. ¶ Gla
25 deþ in þe syȝt of þe kyng our lord be þe se stired
and hys plente þe world and hii þat wonen þer
inne. Flumina plaudent manu simul montes ex
ultabunt a conspectu d(omi)ni quonia(m) venit iudicare t(er)ra(m).
¶ þe flodes shul ioie(n) togidres wyþ honde and
30 mou(n)teyns shul gladen of þe syȝt of our lord for he
[comeþ to iuge þerþe.]



Jordan pat is baptizede men ton
 is arein to pey gode. **Q**uon-
 tes exultauerunt ut arietes
 et colles sicut agni ouium
 Gilles gladd as abethis and hy-
 lles as lambis of shepe. Gilles
 of pe aposteles pe abhiche are a
 s belle abethis pat is leders of
 pe flock gladd in sauing of m-
 annis saule. and Gilles pat is s-
 ome men pat are inuotens and
 meke as lambis. **Q**uid est
 tibi mare q fugisti et tu
 iordanis quia conuersus
 est retrosum. **A**bhat is to pe
 see. pat pou fledde and pou jo-
 udsan pat pou art tomd. arein
 as abho say pou work abhat is
 it pat pi lettynges left and so
 manye poufand men forsakand
 pe vante abare tomd to god. **E**
 pou ioudsan pat is pe men pat
 remen lustes abhy lest. ge q
 ouy custumes and qe. **Q**uon-
 tes exultasti sicut arietes
 et colles sicut agni ouium
 Gilles gladd as abepers and
 Gilles as shepe. lambis of s-
 chepe. lo abhy. **A** facie dei
 mora est tercia a facie dei
 Jacob. **A**pe pe face of lord sti-
 cend is pe. **A**pe pe face of
 god of re. **A**pe pat is pat pe en
 abhyng. of lord. **I**hu ciste exp-
 ety men is stynde. **A**pe pe s-
 yu and are glade to lufe him
 for he is. **Q**uon conuerti-
 peram in stagna aquarum
 et cupem in fontes aquarum
Ape tynny pe stone in stal

251. cxi
 nques of abaters and joche in
 abelles of abaters. **A**pe god ab-
 as as stone and roche pat is he
 gemed full harde. **A**bhiles he lue
 he nought hym self sechen ab-
 han he bygan to lufe hym he
 metay hym in vs and aboney in
 ouy. **A**bates as well of lufe p
 he hafe abating to do his abitt.
In nobis tunc non nob
 is sed noi tuo da gratiam
A thought to vs lord nought to vs
 but to pi name. qise pe joie.
 pat is lord nought to ouy me-
 rites but to pi name. qise pe ioie.
 pat is qise vs grate to knaske. **A**
 alle pi qistes are of pi godenes
 in pe pi name. he glorified for
 pat ioye. **S**up una
 tua + ditate tua nequado
 ditant gentes ubi est dei
 cor. **A**pe pi merite and of pi
 satisfactues. lest abhan folke.
 say abhat is pey god of pey
 merite pat pou clepest synfu-
 l men and of pi sovefastnes
 pat pou zeldest to gode men
 mede as pou behight. **A**us
 ante noster in celo omnia q
 uetunqz uoluit fecit. **A**us
 god sopeky in heuene. alle pi
 nges pat he abolde. he made.
Aus abho say hepene men as-
 ken abhat is ouy god. and abe-
 anfuere. he is in heuene. pat
 is mighty abouen alle geate
 for alle ping. for alle ping
 pat he abille. gostlye or bode-
 ly. he made. **A**us. **A**us. he is
 alle. mighty. **S**umulaga.

XXIII. ARUNDEL MS. 158.

THE Psalms in Latin, with translation and commentary in English by Richard Rolle of Hampole; written in the fourteenth century. Formerly in the library of Thomas Howard, Earl of Arundel (1586-1646), the great collector of books, pictures, and ancient marbles. His collections were, however, neglected by his grandson, Henry Howard, afterwards Duke of Norfolk, and much of them lost or scattered; but by the mediation of John Evelyn the ancient inscriptions were presented in 1667 to the University of Oxford, and the library to the then newly founded Royal Society. In 1831 the MSS. were transferred, by a combination of purchase and exchange, from the Royal Society to the British Museum. Of the history of the MS. before its acquisition by Arundel there is no trace, though some notes of ownership have apparently been erased.

This version of the Psalms was made at about the same date as that which has just been described, and is another sign of the popularity of the book in England in the fourteenth century. Its author, Richard Rolle, was a native of Yorkshire, who, after being educated at Oxford, adopted the life of a hermit, ultimately settling at Hampole, near Doncaster, where he died in 1349. He was famous both as preacher and as author, writing in English as well as in Latin, and addressing himself not merely to the learned but to the general public. His religious poem, 'The Pricke of Conscience,' was avowedly written in English for the instruction of those who knew no Latin. His translation of the Psalms, with commentary attached, circulated very largely, and many MSS. of it are still extant. Originally written in the Northumbrian dialect, its language was modified as it spread through southern England, and there are considerable differences between the various MSS. of it. The present copy was evidently written in the south, and the Northumbrian peculiarities of dialect have been modified. Thus in the first verse of the page here reproduced, the Latin words *montes* and *colles* are respectively rendered *howis* and *hillis* in the original; but in the present MS. the northern *howis* is removed, and *hilles* appears in both clauses, to the detriment of their literary form. Similarly the northern verbal forms, *rennys*, *turnys*, *cumys*, &c., are replaced by the southern *rennen*, *turnith*, *cummith*, &c., and the broad *a* of the north by *o* (e.g. *gastly*, *gostlye*). The substance of the work, however, is faithfully preserved in the present copy, while in others it is considerably altered. The whole has been edited from Northumbrian MSS. by the Rev. H. R. Bramley (Oxford, 1884).

Vellum; ff. 232. 11½ in. × 7½ in. Double columns, of 40 lines each; written in a rather large and thick hand, with no ornamentation beyond simple coloured initials. The translation and commentary follow the Latin verse by verse, the Latin being written in a larger hand, while through the greater part of the MS. the translation is underlined, to distinguish it from the commentary. A calendar is prefixed, in which the festivals of English saints are prominent, while obits of two members of the Webbe family have been inserted early in the fifteenth century.

The page reproduced (f. 208) contains Ps. cxiii. 3-11 (cxiv. 3-cxv. 3 according to the numbering in our Bibles). In col. 2, ll. 4 and 6, *he* is twice written for *we*, and in l. 24, *þeir* for *þi*.

Jordan þat is baptizede men to(ur)n
id is aȝein to þeir gode. **Mon**
tes exultauerunt ut arietes
et colles sicut agni ouium.
5 **¶** hilles gladid as wethirs and hy
lles as lambis of schepe. hilles
of þe aposteles þe whiche are a
s belle wethers þat is leders of
þe flok gladdiþ in sauynge of m
10 annis saule. and hilles þat is g
ode men þat are innocens and
meke as lambis. **Quid est**
tibi mare q(uod) fugisti . et tu
iordanus quia conuersus
15 **est retrorsum** **¶** What is to þe
see . þat þou flede . and þou Jo
urdan þat þou art to(ur)nid aȝein
as who saiþ þou world what is
it þat þi lettynges left . and so
20 manye þousand men forsakand
þe vanite ware to(ur)nid to god . (and)
þou iourdan þat is þe men þat
rennen lustes why lefte ȝe ȝ
our custumes. and ȝee. **Mo(n)**
25 **tes exultasti sicut arietes**
et colles sicut agni ouiu(m) **¶**
hilles gladid as weþers and
hilles as ~~sehepe~~ lambis of s
chepe. lo why. **A facie d(omi)ni**
30 **mota est terra a facie dei**
Iacob **¶** Fro þe face of lord sti
reid is þe erþe fro þe face of
god of iacob. þat is þat þe kn
awyng of ^{our} lord ih(es)u criste erþ
35 ely men is styride fro þeir s
yn and are glade to lufe him
for he is. **Qui conuertit**
petram in stagna aquar(um)
et rupem in fontes aquar(um)
40 **¶** þat turniþ þe stone in sta

ngnes of waters and roche in
welles of waters **¶** First god w
as as stone and roche þat is he
semed full harde whiles he kne
we nought hym self sethen w
han he bygan to lufe hym he
meltiþ hym in vs and woneþ in
oure hertes as well of life þ(a)t
we hafe wetyng to do his will.
Non nobis d(omi)ne non nob
is sed no(min)i tuo da gl(or)iam **¶**
Nought to vs lord nouȝt to us
but to þi name ȝife þe joie.
þat is lord nought to our me
rites but to þi name ȝif þe ioie.
þat is ȝif vs grace to knawe þ(a)t
alle þi ȝiftes are of þi godenes
in þe þi name be glorified for
þat ioie cu(m)mip. **Sup(er) m(isericord)ia**
tua et v(er)itate tua nequa(n)do
dicant gentes vbi est de(us)
eor(um) **¶** Of þi mercye and of þi
sothfastnes . lest whan folke
say whar is þeir god . of þeir
mercye þat þou clepest synfu
l men and of þi soþfastnes
þat þou ȝeldest to gode men
mede as þou behight. **Deus**
au(te)m noster in celo . omnia q
uecumq(ue) uoluit fecit. **¶** Our
god soþely in heuene . alle þi
nges þat he wolde he made.
Als who saiþ heþene men as
ken whar is our god . and we
ansuere . he is in heuene . þat
is mighty abouen alle creat(ur)s
for alle þing for alle þing
þat he wille gostlye or bode
lye he made . wharfore he is
alle mightye. **Simulacra**



Forspe you the
ophile first p^read
asemoun or word
of alle pe piuges
pat ielus bigan
for to do & teche
til in to pe day
in pe whiche he comaunded to pe
apostles bi pe hooly goost: who
he chese was taken vp. So whom
& he saue hyu self alhye or quye
after his passioun. in many ar
gumētis or p^reuynge bi fourti
days: apperynge to hem & spekyng
of pe reuine of god. And he etyge
to gydere comaunde to hem pat
pei schulden not depte fro ierusalem
but pei schulden pe abide pe biheeste
of pe fadir: pe ze herden he seip by
my mouy. So pei ioon baptizide i
water: but ze schulu be baptizid
in pe hooly goost: not after pes ma
ny days. Therefore pei sauen to gi
dre: axiden hyu seynge. Lord: if
in pis tyme: schalt pou restore pe
kingdome of israel: forsope he sei
de to hem. It is not zoure for to
haue knowe pe tymes or nouē
tis: pe whiche pe fadir hay putte
in his power. But ze schulu take
pe vertu of pe hooly goost ariynge
fro aboue in to zou: & ze schulu be
witnessis to me in ierlm in al ju
de and samarie: & vnto pe v^rnest
of pe erpe. And wher he hadde
seide pele piuges hem seeyng: he
was lifup and aclouded receyued
hyu fro pe eien of hem: & whāne
pei byheelden hyu goynge in to
heuene: loo tliu men stoden v^r
besides hem in whit clois pe
whiche and seiden. ayeu of galilee:
what stonden ze byholdinge in
to heuene: pis ielus pat is take
vp fro zou in to heuene: so schal
come as ze sawe hy goynge in to

heuen. Thau pei turneden azeu
to ierlm fro pe hill pat is clepid
of olyuete pe whiche is bi side
ierusalem: haupge pe iourneye
of a saboth. And whāne pei had
deu cutride in to pe souptuge place:
pei wenten up in pe lizer piuges
wher pei dwelten petir & ioon ja
mes & andrew philip & thomas.
bartholomeie & mathu james of
alphes and symōelotes: & judas
of jamps alle pes welen dwellinge
or lastyng to gidre in preser wt
ysuien and marie pe moder of ie
su. And wt his breperen. In p^r
dages petir rishungeu in pe w^r
dill of breperen: seide. forsope pei
was a cōpanye of men to gidre: al
mest an hundry and twenti men
breperen it byhouey pe scripture to
be fulfillid. whiche pe hooly goost
before seide pe mouy of dāny. of
judas pat was leder of hem: pat
taken ielu pe whiche was noum
brid in vs: & gat pe cort of hys m^r
wiste. And forsope pis weldide a
feeld of pe hire of wickaduesse and
he hangid to lart pe mydū: and
alle his entrails ben schēd abroad
& it was maad kuowen to alle mē
dwellinge in ierusalem. so pat pe
llū: feeld was clepid acheldemac in
pe laugage of hem: pat is pe feeld
of bloode. forsope it is writē in
pe booke of palmyis. The habita
ciōn of hyu be maad desert and
be per not pat dwelle in it: and
an oper take pe bischopryche of
hyu: perfore it bihouey of pis me
pat maad bei gadrid to gidre w^r
vs in alle tyme in whiche pe lord
ielu cutride in & wente out aindg
vs bygyuynge fro pe baptyme
of wou vnto pe day in whiche
he was taken vp fro vs: oon of
wese for to be maad a witnesse

XXIV. EGERTON MSS. 617, 618.

THE Bible, in English, of the earlier Wycliffite version; in two volumes, but imperfect, beginning with the Book of Proverbs. Written at the end of the fourteenth century. Belonged to Thomas of Woodstock, Duke of Gloucester, youngest son of Edward III, who was executed by order of Richard II in 1397. His arms appear in the illuminated border of the first page of the MS. Its subsequent history is unknown, until, in the seventeenth century, it is said to have belonged to Dr. John Hunter and Dr. John Fell (ob. 1797). At the sale of the latter's books it was bought by Dr. Adam Clarke (ob. 1832), after whose death it was sold in 1836 to a dealer for £110, and in 1837 it was purchased for the British Museum out of the fund bequeathed in 1829 by Francis Egerton, Earl of Bridgewater, for the purchase of manuscripts (see *Historical and Descriptive Catalogue of the . . . MSS. in the library of the late Dr. Adam Clarke*, by J. B. B. Clarke, London, 1835).

In this plate we reach at length the first complete Bible in the English language. It owes its origin to precisely the same feeling as that which actuated Ælfric and Rolle in their partial ventures in the same direction, namely the desire to make the Bible known to those who could not read Latin; and it forms part of the scheme for enlightening the poorer and less educated classes of England, of which the other most prominent feature was Wycliffe's order of 'poor priests.' The idea is universally ascribed to Wycliffe, but how much of the actual translation was executed by him is unknown. The greater part of the Old Testament (as far as Baruch iii. 20) is stated to have been the work of Nicholas Hereford, one of Wycliffe's principal adherents at Oxford. The New Testament is generally assigned to Wycliffe himself, and he may have completed the Old Testament; but there is no certain evidence on the subject. The translation, like all its predecessors, was made from the Latin; it is not until Tyndale that we find recourse being had to the original Greek and Hebrew. The New Testament was probably completed about 1380, the Old Testament between 1382 and Wycliffe's death in 1384. An attempt has recently been made by Father Gasquet to show that the Bible now extant is not the work of Wycliffe, or of the Wycliffite party at all, but was produced by the official heads of the English Church, Wycliffe's constant enemies; but the theory involves too many improbabilities to be acceptable. The Wycliffite Bible, in both its earlier and its later form (see next plate), has been edited by the Rev. J. Forshall and Sir F. Madden, of the British Museum (four vols., Oxford, 1850).

Vellum; two vols., ff. 224 and 177. 1 ft. 5½ in. × 1 ft. Double columns of 46 lines; written in a large and rather thick hand. Initial letters of chapters are illuminated, and the first pages of books surrounded with borders in gold and colours, in the style characteristic of English work at the end of the fourteenth and beginning of the fifteenth century; a style of great taste and beauty, prematurely extinguished by the troubles of the French War and the Wars of the Roses. At the end is a calendar of lessons for the year, showing that the translation was intended, if not to be read in churches, at least to be read in accordance with the services of the Church—perhaps in the less formal services held by the 'poor priests.'

The page reproduced (Eg. 618, f. 74) contains Acts i. 1-22, somewhat reduced in scale.

þe apostles dedes

Forsoþe þou the
 ophile first y made
 a sermoun or word
 of alle þe þingis
 5 þat iesus bigan
 for to do (and) teche:
 til in to þe day
 in þe whiche he comau(n)dede to þe
 apostlis bi þe hooly goost: who(m)
 10 he chese was taken up. To whom
 (and) he 3aue hym self alyue or quyc
 after his passioun. in many ar
 gume(n)tis or preuyngis by fourty
 days: apperynge to hem (and) spekyng
 15 of þe reinne of god. And he ety(n)ge
 togydere comau(n)dide to hem þat
 þei schulden not dep(ar)te fro ierusalem(m):
 but þei schulden ^{whiche} þe abide þe biheeste
 of þe fadir. þe 3e herden he seiþ by
 20 my mouþ. Sopely ioon baptizide i(n)
 water: but 3ee schuln be baptizid
 in þe hooly goost: not after þes ma
 ny days. Therefore þei ^{þat} camen togi
 dre: axeden hym seyinge Lord 3if
 25 in þis tyme: schalt þou restore þe
 kyngdome of yrael? forsoþe he sei
 de to hem. It is not 3oure for to
 haue knowe þe tymes or mome(n)
 tis: þe whiche þe fader haþ putte
 30 in his power. But 3ee schuln take
 þe vertu of þe hooly goost cu(m)my(n)ge
 fro aboue in to 3ou (and) 3ee schuln be
 witnessis to me in ier(usa)l(e)m ^(and) in al ju
 dee and samarie: (and) vnto þe vt(er)mest
 35 of þe erþe. And whenne he hadde
 seide þese þinges hem seeynge: he
 was lift up and a cloude receyuede
 hym fro þe eeien of hem. (And) wha(n)ne
 þei byheelden hym goynge in to
 40 heuene: loo two men stooden ny3
 besides hem in whiit cloþis þe
 whiche and seyden. Men of galilee:
 what stonden 3ee byholdinge in
 to heuene? þis iesus þat is take(n)
 45 up fro 3ou in to heuene: so schal
 co(m)me as 3ee sawe(n) hy(m) goynge in to

heuen. Than þei turneden a3ein
 to ier(usa)l(e)m fro þe hill þat is clepide
 of olyuete þe whiche is bisidis
 ierusalem: hauynge þe iourneye
 of a saboth. And wha(n)ne þei had
 den entride in to þe soupinge place:
 þei wenten up in þe hi3er þinges
 wher þei dwelten petir (and) ioon ja
 mes (and) andrew philip. (and) thomas.
 bartholomewe (and) mathu james of
 alphey and symo(n) zelotes: and judas
 of jamys. alle þes weren dwellinge
or lastynge to gidre in preyer w(i)t(h)
 wy(m)men and marie þe moder of ie
 su. and w(i)t(h) his breþeren. ¶ In þoo
 dayes petur risynge up in þe my
 dil of breþeren: seide. Forsoþe þere
 was a cu(m)panye of men to gider: al
 mest an hundriþ and twenty. men
 breþeren it byhoueþ þe scripture to
 be fulfillid. whiche þe hooly goost
 before seide ^{be} þe mouþ of dauid. of
 judas þat was leder of hem: þat
 token iesu þe whiche was noum
 brid in vs: (and) gat þe sort of hys my
 nystre. And forsoþe þis weldide a
 feeld of þe hiire of wickidnesse and
 he hangid to barst þe mydil: and
 alle his entrailis ben sched abroad.
 (and) it was maad knowen to alle me(n)
 dwellinge in ierusalem. so þat þe
 ilk feeld was clepid acheldemac in
 þe langage of hem: þat is þe feeld
 of bloode. Forsoþe it is write(n) in
 þe booke of psalmys. The habita
 ciou(n) of hym be maad desert and
 be þer not þat dwelle in it: and
 an oþer take þe bischopriche of
 hym. þerfore it bihoueþ of þis me(n)
 þat maad ben gadrid to gider w(i)t(h)
 vs in alle tyme. in whiche þe lord
 iesu entrede in (and) wente out amo(n)g
 vs bygynnyng
 of ioon vnto þe day in whiche
 he was taken vp fro vs: oon of
 þese for to be maad a witnesse



ful of þe holi goost / 7 wile
 ne gofpels were writen
 bi mattheu in iudee / 7 bi
 mark in italie / luk bi fir-
 rige of þe holi goost / wro-
 of þis gofpel in þe nimes
 of acaie / þe most uerde
 of his tranele was þis
 þat þe manhede of crist
 schulde be open to fere-
 ful greekis / þat god schin-
 de come in flesch / 7 is
 to fithewe bi alle þe fenis
 7 schulde be god / 7 ma-
 to ghere / lest crist greekis
 token hede to þe fables of
 iebus / 7 weren holden in
 his aloune of monkes in
 iherusalem / 7 luk maner-
 lude lest ei-
 þer þe were discipled bi
 fables of erenkus / 7 found
 schyn / 7 falden awai fro
 truþe / þis luk bigynneþ at
 þe conceiuing / 7 nativite
 of þam baptist / 7 discry-
 uen þe nativite / 7 bapti-
 7 þingis of crist / 7 his try-
 7 þingis azen / 7 ascencion
 7 here endyþ þe plog of
 luk / 7 bigynneþ his brok

þe firste chapitre /
 of þe
 dures of
 þe round
 þing of
 andre
 þe firste
 þat
 zacharie bi name of þe
 fote of abia / 7 his wif
 was of þe domus of a-
 ron / 7 hir name was eli-
 zabey / 7 bope were mist
 before god / 7 gonge in alle
 þe mandementis / 7 misti-
 þingis of þe lord / 7 wyon
 aken pleint / 7 þe haddem
 no child / for Elizabeth was
 barrene / 7 bope were of
 greet age in her daies / 7
 it bifel þat iohane zacharie
 schulde do þe office of þis
 hode in þe ordre of his co-
 uers to fore god afur þe
 aulum of þe wicthod he was
 te forþ bi lott / 7 entide i to
 þe temple to ensenre / 7 al
 þe multitude of þe pleie was
 þayoute forþ / 7 priede i þe
 ho of encensyng / 7 an an-
 gel

bi alle þe fenis

XXV. EGERTON MS. 1171.

THE New Testament, in English, of the later Wycliffite version; written in the fifteenth century. Preceded by a calendar and lectionary, and followed by a number of lessons from the Old Testament, to be read throughout the year ('Here begynneth the lessouns and pistlis [i. e. epistles] of the olde lawe that ben red in the chirche in al the yeer aftir the use of Salisburi'; with 'othere lessouns of the olde testament that ben not red aftir the use of Salisburi'). The volume has probably always been in private possession, and the names of a series of owners in the eighteenth and nineteenth centuries are recorded on its first pages, including that of the great book-collector, Richard Heber. It was purchased for the British Museum in 1849 from a dealer for £30, out of the Egerton bequest.

The later Wycliffite version of the Bible, represented by this MS., followed the earlier at a very short interval. The translation of Nicholas Hereford, which included the greater part of the Old Testament in the earlier version, was considered too pedantic for popular use, and the whole was capable of improvement. The revision which was almost immediately taken in hand is ascribed to John Purvey, one of Wycliffe's most intimate friends; but the attribution, though probable, is not absolutely certain. This version rapidly supplanted its predecessor, and out of some 170 copies of the Wycliffite Bible now in existence, over 140 are of the revised edition. Many, perhaps most, of them are small volumes, with little or no ornamentation, evidently intended for the private use of men who could not afford expensive books. The copy here reproduced, though not wholly undecorated, belongs to this class of volumes plainly intended for general use, and is a fair example of the Bible which circulated in England during the fifteenth century.

Vellum; ff. 357. 5 $\frac{3}{4}$ in. \times 3 $\frac{1}{8}$ in. Double columns of 30 lines, in a small hand. Small illuminated initials at the beginnings of books, and initials of chapters flourished in red and blue. The Pauline Epistles precede the Acts and Catholic Epistles.

The page reproduced (f. 82) contains the greater part of the prologue commonly prefixed to the Gospel of St. Luke in Vulgate MSS., and Luke i. 1-11. The words printed in italics are written in red ink.

P(ro)log

ful of þe holi goost. (and) wha-
 1 þe ne ʌ gospels were(n) witen
 bi matheu in iudee. (and) bi
 mark in italie; luk bi sti-
 5 ri(n)ge of þe holi goost. wro-
 ot þis gospel in þe cu(n)tres
 of acaie. þe moost nede
 of his trauele was þis,
 þat þe manhede of crist
 10 schulde be open to feiþ-
 ful grekis; ʌ þat god schul-
 de come in fleisch, þ(a)t is
 to schewe bi alle p(ro)fetis;
 þ(a)t c(ri)st schulde be god (and) ma(n)
 15 to gidere, lest criste(n) greekis
 token hede to þe fablis of
 iewis; (and) weren holden in de-
 siir aloone of moises la-
 we. (and) luk traueilide lest ei-
 20 þir þei were(n) disceyued bi
 fablis of eretikis. (and) fo(n)ned
 stelþis: (and) felden awei fro
 truþe. þis luk bigy(n)neþ at
 þe consep(c)i(on) (and) natiuite
 25 of joon baptist: (and) discry-
 ueþ þe natiuite (and) bapti(sm)
 (and) prechi(n)ge of crist. (and) his dep
 (and) risinge aȝen (and) ascenc(i)on.
Here endiþ þe p(ro)log of
 30 *luk. (and) bigy(n)neþ his book*
 ʌ bi alle profetis

I. C.^o

þe firste chapetre.

IN þe
 daies of
 Eroud
 ki(n)g of
 judee
 þer was
 a p(re)st
 Zacharie bi name of þe
 sort of abia. (and) his wiif
 was of þe douȝtris of aa-
 ron: (and) hir name was eli-
 zabeþ. (and) boþe were(n) iust
 bifore god: goinge in alle
 þe mau(n)deme(n)tis (and) iustifi-
 yngis of þe lord. wiþou-
 ten pleint. (and) þei hadden
 no child. for elizabeth was
 bareyne. (and) boþe weren of
 greet age in her daies. (and)
 it bifel þ(a)t wha(n)ne zacharie
 schulde do þe office of p(re)st-
 hode in þe ordre of his co-
 urs to fore god aftir þe
 custum of presthod he we(n)-
 te forþ bi lott (and) entride i(n) to
 þe temple to ensence(n). (and) al
 þe multitude of ʌ peple was ʌ þe
 wiþoute forþ. (and) prede(n) i(n) þe
 ho(ur) of encensing. (and) an au(n)gel

on

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